SHALOM IN THE PENTECOSTAL FAMILY:

EQUIPPING PASTORS AS COUNSELORS IN THE

CHURCH OF GOD OF PROPHECY

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF MINISTRY

BY

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MAY 2019

To Kara, my beautiful and amazing wife. You bring me so much joy.

"A wife of noble character is her husband's crown"

I myself will tend my sheep and have them lie down.

I will search for the lost and bring back the strays.

I will bind up the injured and strengthen the weak.

— Ezekiel 34:15-16

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PREFACE

When I went to graduate school to study counseling almost fifteen years ago, I knew that I wanted to find a way to integrate counseling with ministry. The motivation I had to accomplish this goal was my family's personal struggles, as well as our experiences in ministry. My parents had not received any formal training when they accepted the call to the pastorate. They simply said yes because they were called and the need for pastors existed.

Many Pentecostal pastors still continue to accept the call to ministry today. They believe that it is not only the church that calls them to ministry, but God who has chosen them to love and care for his sheep. Many Pentecostal pastors believe that education does not qualify them for ministry; the call of God does. However, the lack of training has left them with limited resources to meet the needs of parishioners. In today's contemporary society, pastors must be prepared to handle many difficult cases, many of which were not a major issue just a decade ago.

The idea for this study came from recognizing the need for pastors to be trained as counselors. Parishioners rely on pastors to have the answers, so pastors must be prepared to meet their needs. I believe that pastoral counseling is an invaluable tool for Pentecostal pastors. It is my prayer that this work will help Pentecostal pastors to realize that pastoral counseling is biblical and a much-needed skill that will provide them with another tool to minister to their congregants and bring them the shalom they are desperately searching for.

ACKNOWLEDGEMENTS

GLOSSARY

Counseling: A professional relationship which empowers clients to achieve shalom as

      they improve their relationships with God, self, others, and one's environment.

Local church: A group of Christians that have formally organized in a certain community

      to worship, fellowship, and grow together as they study the Scriptures.

Ministry: The fulfillment of a calling of God to serve the members of the body of Christ

      and preach the gospel of Christ.

Pastor: An individual called by God and affirmed by a church or governing ecclesiastical

      body to care for a local church by engaging in preaching, teaching, evangelism,

      and pastoral care that contributes to the spiritual health of the church body.

Shalom: The state of well-being of an individual in which he or she is in right relationship

      with God, self, others, and one's environment.

Training: Any program or initiative which prepares an individual to become an effective

      minister.

ABSTRACT

The complexities of ministry in today's day and age require Pentecostal pastors to be equipped to meet the emotional and psychological needs of their congregants in addition to the spiritual care they provide. This researcher reviews the literature and provides biblical and theological support to make the case for pastors in the Church of God of Prophecy to be trained as pastoral counselors. This researcher provides the results of a survey administered to 31 Church of God of Prophecy pastors, asking them about their experiences and opinions on counseling and offers recommendations for pastors to cultivate shalom in Pentecostal families.

CHAPTER ONE

THE PROBLEM IN ITS SETTING

Introduction

Pastors today face very complex challenges in ministry. In the last century, society, technology, and culture have changed rapidly. It seems new challenges are presenting themselves faster than pastors are able to comprehend the dynamics at play with each issue. Just ten years ago, the major problems pastors were trying to address in their local churches were illegal substance abuse, biblical views of sexuality, and broken families. In contrast, the major issues having to be addressed by pastors today are the rampant abuse of prescription medications, biblical views of gender, and the redefinition of the family. Although Solomon was correct in his general observation of life, postulating that "there is nothing new under the sun" (Ecclesiastes 1:9 NRSV), the complexities of the issues today seem unlike anything that pastors have had to deal with in the past.

In light of the difficult issues pastors have to confront daily, the role that pastors serve in their local churches is more important today than ever. They are fighting to instill biblical worldviews in their congregants in the face of extreme pressures to remain politically correct and inclusive of all lifestyles. They also serve within a society that is becoming more and more distrustful of clergy than they were in the past. Those that choose to accept the call to ministry today are courageous individuals. Today's pastors choose to accept the call to ministry, fully aware that they will experience pain

and suffering as the prophets of old did for standing up for the truth and being willing to preach God's word even when confronted with adversity and persecution. The burden, indeed, is heavy. The pastoral burden and the uniqueness of pastoral ministry is described by Thomas Oden through the following set of questions:

> Compared with other tasks, what vocation is more laden with potentiality for good and for error? Both for helping and hurting? What other vocation is professionally entrusted with the witness to God's own self-disclosure and the task of awakening appropriate responses to it? What other sphere of action has in mind such an auspicious aspiration as that of witnessing to God's intention to save humankind from sin and thereby to engender spiritual happiness, and to pray and work for the sanctification of human life to the glory of God?[1]

Due to the ever-increasing complexities of ministry in today's age, it is important for pastors to receive training that equips them to deal with the plethora of issues their congregants come presenting to them. Training is vital, because it prepares the minister to be ready to respond when a parishioner comes seeking help. The importance of ministerial preparation is emphasized in 2 Timothy 4:2 which says: "Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction" (NIV). As society continues to change every generation, ministers must stay abreast of the new challenges that congregants face, or risk being disconnected from their flock and losing the capability of serving them effectively by meeting their needs.

Pastors in the Church of God of Prophecy confront many types of issues over the course of their ministry. Although most pastors receive training from the denomination in Bible interpretation and church doctrine and polity, the denomination does not

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[1] Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: Harper & Row, 1983), 13.

currently require standardized basic training in counseling to teach pastors how to deal

with emotional, social, and family problems presented by parishioners. The lack of

training in the basics of pastoral counseling means that they are inadequately prepared

to meet the needs of their parishioners when they come presenting with issues such as

anxiety, depression, stress, and marital conflict. According to David G. Benner, the

pastor cannot afford to lack training in pastoral counseling; he believes that pastoral

counseling "should be at the very heart of pastoral care and ministry."[2] The training and

practice of pastoral counseling empowers the minister to serve the congregant in a

personal way that meets the psychological and spiritual needs of the individual seeking

help.

Pentecostals have historically had a heavy focus on evangelism and the Spirit's

work of sanctification since the birth of the Pentecostal movement. However, one

aspect of salvation and sanctification that has been lost is the holistic healing of the

individual. Pentecostals have been guilty of focusing on the spiritual and immediate

physical healing of individuals to the neglect of their psychological, social and economic

needs. If the Pentecostal church is going to bring shalom to society, they must meet the

holistic needs of people who are suffering. Eldin Villafañe contends that shalom is "a

wholistic term — responding to needs of the whole person".[3] Counseling can and should

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[2] David G. Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2003), 12.

[3] Eldin Villafañe, *Seek the Peace of the City: Reflections on Urban Ministry*. (Grand Rapids, MI: Eerdmans, 1995), 53.

be used as one aspect of bringing holistic healing to individuals, families and communities.

In this chapter, I will make the case that pastors in the Church of God of Prophecy must be trained in pastoral counseling, so they may better serve their congregants and contribute to the development of healthier churches in the denomination. I will begin by pointing out the need for counseling services in society. Next, I will provide an overview of the current issues faced by families in the United States. Then, I will discuss the need for a Pentecostal response to the problems faced by families. Finally, I will examine the current training received by Church of God of Prophecy pastors and present the argument that families in Pentecostal churches would benefit greatly by having their pastors trained in pastoral counseling.

The Need for Counseling Services in Society Today

The problems experienced in society today bear witness to the lack of peace in the world. Issues such as suffering, death, famine, starvation, natural disasters, wars, and injustice have plagued this world since the beginning. Consequently, people are trying to find meaning in this world, whether they do it by amassing fortunes, seeking fame, exercising power, or engaging in spiritual pursuits. Many people want to find peace of mind which will help them deal with the turmoil found in the world. Those who can't find peace resort to harmful ways of coping such as drug abuse, crime, or suicide which affects not only the individual but also his/her family, friends, and community.

In the United States, the abuse of tobacco, alcohol, and illicit drugs have cost $740 billion annually due to crime, lost work productivity, and health care.[4] Crime statistics for the U.S. show that 1,197,704 violent crimes were committed in 2015.[5] Suicide continues to become a bigger problem every year in this country; in 2016, suicide was the tenth leading cause of death overall in the United States, claiming the lives of nearly 45,000 people, and the second leading cause of death among those ages 10 to 34."[6] With the presence of so much pain, suffering, evil, and greed, pastors are needed who are equipped to confront these issues.

In response to the struggles and trauma experienced from exposure to difficult and painful circumstances, the profession of counseling has developed in the last century in order to meet the mental health needs of society. Complex mental disorders have been identified which require more than a visit to the doctor or a talk about "spiritual problems" with the pastor. Theories and techniques have been developed to address issues such as clinical depression, anxiety disorders, and developmental disorders, and have been clinically tested and proven to be efficacious to decrease the symptoms experienced and improve the quality of life of individuals and families enduring these problems. Different approaches and treatment strategies continue to be advanced that are catered to address specific types of problems and the diverse needs

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[4] "Costs of Substance Abuse," Trends and Statistics, National Institute on Drug Abuse, last modified April 2017, accessed May 21, 2018, https://www.drugabuse.gov/related-topics/trends-statistics#supplemental-references-for-economic-costs.

[5] "Violent Crime," About Crime in the U.S., U.S. Department of Justice Federal Bureau of Investigation, Criminal Justice Information Services Division, accessed May 21, 2018, https://ucr.fbi.gov/crime-in-the-u.s/2015/crime-in-the-u.s.-2015/offenses-known-to-law-enforcement/violent-crime.

[6] "Suicide," National Institute of Mental Health, last modified May 2018, accessed May 21, 2018, https://www.nimh.nih.gov/health/statistics/suicide/index.shtml.

of individuals. The types of techniques available to the counselor range from simple to complex and can be applied to a variety of presenting problems and people of different backgrounds and ethnicities.

Trained counselors usually have a master's degree in mental health counseling or a related field, and each state has licensure requirements for those who wish to practice with the authorization to diagnose mental health disorders and treat clients without supervision. The training mental health counselors receive usually includes preparation to treat clients dealing with clinical depression and anxiety, developmental disorders, traumatic disorders and marriage and family therapy. Mental health counselors seek to take advantage of the client's existing support system, build on the client's strengths and acknowledge the environmental factors that contribute to the client's state of internal and external conflict.

Although the training of the mental health counselor is highly specialized, the essentials of counseling methods can be taught to pastors who can then use the knowledge gained to minister to their congregants instead of avoiding situations in which they feel inadequately prepared to meet the congregant's needs. At the core of counseling is the skillful use of listening, addressing the underlying roots of problems, developing an action plan to address the problem, and teaching the client to respond to the problem in appropriate ways. Pastors can also be trained to make referrals as needed when they encounter complex cases requiring the assistance of professionals such as social workers, licensed counselors, psychologists, and/or psychiatrists. Pastors that receive training in pastoral counseling are capable of becoming more effective

helpers that can foster spiritual growth and transformation for their church members and contribute to the overall health and well-being of the congregation.

Current Issues Faced by Families in the United States

The family today is threatened in myriad ways. Births out-of-wedlock is not a new problem. However, it seems that in generations past, there was enough of a stigma on this issue to discourage youth from engaging in pre-marital sex. Today in the United States, births to unmarried women have increased dramatically. In 1960, 5% of all births were to unmarried women, but in 2014, it was found that the percentage of births to unmarried women skyrocketed to 41%.[7] There are many consequences of births taking place by unmarried women, some of which are: children that grow up without a father, children that struggle in their relationship with a step-father, and children that are forced to grow up in a home without both parents present, either because the single parent is busy making a living for the family, or because the child is abandoned. The Pew Research Center has discovered that in 2014, only 62% of children under the age of 18 lived in a home with two married parents.[8]

Even in families with a mother and a father, one of the complaints made by parents often is that they wish they could spend more time with their families. Often, both parents find themselves working excessively just to make ends meet. This takes a

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[7] Andrea Caumont and Wendy Wang, "5 questions (and answers) about American moms today," Pew Research Center, last modified May 9, 2014, accessed May 21, 2018, http://www.pewresearch.org/fact-tank/2014/05/09/5-questions-and-answers-about-american-moms-today/.

[8] "Parenting in America," Pew Research Center, last modified December 17, 2015, accessed May 21, 2018, http://www.pewsocialtrends.org/2015/12/17/parenting-in-america/.

toll on the family. Consequently, a lack of cohesion is evidenced in many American households. Fathers and mothers alike report that they find it difficult to balance work and family life; 60% of working moms and 52% of working dads report having this problem.[9] Social media also puts pressure on families in the U.S. Mothers often find that they compare themselves with other mothers and give in to the self-defeating belief that they are not doing enough to qualify as good mothers. A study by the Barna Group found that practicing Christian women who compare themselves to their friends based on posts they see on social media sites tend to believe their friends have more desirable traits than they do; including believing that they are more creative and have a superior ability to perform tasks.[10]

One of the reasons for the breakdown of the family is the fact that the family unit is not held sacred by the secular society. The Bible says that "marriage should be honored by all, and the marriage bed kept pure" (Hebrews 13:4 NIV). In the secular world however, marriage is losing the place of honor that it once had. This is evidenced by the fact that in the U.S., only 50% of adults believe strongly that it is healthy to not have sex out of marriage.[11] Cohabitation has become normalized in American society. It is no longer looked down upon by the secular world, but rather, encouraged. With this

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[9] Kim Parker and Gretchen Livingston, "6 facts about American fathers," Pew Research Center, last modified June 15, 2017, accessed May 21, 2018, http://www.pewresearch.org/fact-tank/2017/06/15/fathers-day-facts/.

[10] "Tired & Stressed, but Satisfied: Moms Juggle Kids, Career & Identity," Barna Group, last modified May 5, 2014, accessed May 21, 2018, https://www.barna.org/barna-update/family-kids/669-tired-stressed-but-satisfied-moms-juggle-kids-career-identity#.V2iNZWM8yjE.

[11] "What Americans Believe About Sex," Barna Group, last modified January 14, 2016, accessed May 21, 2018, https://www.barna.org/research/culture-media/research-release/what-americans-believe-about-sex#.V2iVAmM8yjE.

trend, it is not a surprise to find out that 65% of American adults believe that it is a good

idea to cohabitate before marriage.[12]

Domestic violence is rampant in the United States and is not unheard of even

among Christian households despite the fact that Scripture clearly teaches against it.[13]

According to the Centers for Disease Control and Prevention, at some point in their

lives, 1 in 4 women in the U.S. have experienced severe physical violence by an intimate

partner.[14] Statistics such as these prove that there is definitely something wrong with

the family unit in today's society. According to the Bible, one of the purposes of the

family is to impart God's laws to the next generation.[15] However, American adult's

attitudes about what behaviors they approve of their children engaging in clearly show

that God's laws regarding relationships are not a priority. In a study by the Barna Group,

they found that 44% of adults would approve of their child living with their significant

other before marriage.[16]

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[12] "Majority of Americans Now Believe in Cohabitation," Barna Group, last modified June 24, 2016, accessed May 21, 2018, https://barna.org/research/family-kids/research-release/majority-of-americans-now-believe-in-cohabitation?utm_source=Barna+Update+List&utm_campaign=573151e2e6-Cohabitation_2016&utm _medium=email&utm_term=0_8560a0e52e-573151e2e6-180578841&mc_cid=573151e2e6&mc_ eid=fa14f4e048#.V26jMmM8yjF.

[13] See Colossians 3:19. All scripture citations are taken from the New International Version, 2011, unless otherwise noted.

[14] Michele C. Black, et al. "The National Intimate Partner and Sexual Violence Survey: 2010 Summary Report." National Center for Injury Prevention and Control, Centers for Disease Control and Prevention, Atlanta, GA. 2011, 43.

[15] See Deuteronomy 6:4-9.

[16] "Majority of Americans," Barna Group, Last modified June 24, 2016, accessed May 21, 2018, https://barna.org/research/family-kids/research-release/majority-of-americans-now-believe-in-cohabitation?utm_source=Barna+Update+List&utm_campaign=573151e2e6-Cohabitation_2016&utm_medium=email&utm_term=0_8560a0e52e-573151e2e6-180578841&mc_cid=573151e2e6&mc_eid=fa14f4e048#.V26jMmM8yjF.

No ethnic group in the United States is immune from succumbing to the

enticement of sin rather than standing firm on biblical values. This is most likely due to

the fact that increasingly, the authority of the Bible is being questioned and challenged

rather than being accepted as the absolute truth communicated by God to humanity.

White adults in the U.S. have struggled in this regard as evidenced by a decline from

43% in 1991 to 36% in 2011 in those who believe in the accuracy and truthfulness of the

Bible.[17] Hispanic Christians in the U.S. have also faced challenges. Though the Bible

teaches that Christians should gather together frequently to fellowship with one

another, it seems that it has no longer become as much of a priority for Hispanics in the

United States.[18] It was found that between 1991 and 2011, church attendance among

Hispanics in the U.S. plummeted from 54% to 33%.[19] Not only is Scriptural authority

being questioned and church attendance dwindling in today's society. Scriptural beliefs

regarding God's nature are also being questioned, being challenged by atheistic,

agnostic, pantheistic, and syncretic beliefs in the United States. The black community in

the U.S. has historically been strong in unabashedly acknowledging their belief in God.

However, it seems that the black community has also been affected by the changing

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[17] "Major Faith Shifts Evident Among Whites, Blacks, and Hispanics Since 1991," Barna Group, last modified August 2, 2011, accessed May 21, 2018, https://www.barna.org/barna-update/faith-spirituality/510-major-faith-shifts-evident-among-whites-blacks-and-hispanics-since-1991#.V27KyWM8yjE.

[18] See Hebrews 10:25.

[19] "Major Faith Shifts," Barna Group, last modified August 2, 2011, accessed May 21, 2018, https://www.barna.org/barna-update/faith-spirituality/510-major-faith-shifts-evident-among-whites-blacks-and-hispanics-since-1991#.V27KyWM8yjE.

cultural tides. Over the same 20-year period, 77% of black adults now hold an orthodox perspective on the nature of God, down from 88% in 1991.[20]

American's belief in moral absolutes is slowly diminishing and this has affected the current state of families in the U.S. Most people now define truth subjectively, especially the younger generation. 57% of American adults now believe that knowing the difference between right and wrong is now dependent on the individual's personal experience.[21] This poses a problem for Christians as they try to convince today's generation that salvation is found in no one else but in Christ.[22] Thankfully, among Christians, belief in moral absolutes is much higher than among those with no faith. Practicing Christians have a higher likelihood of believing in moral absolutes (59%) compared to those with no faith (15%).[23] However, it should cause concern among the Christian community that this data means that 41% of self-described practicing Christians report they do not believe moral truth is absolute. This disturbing information raises the question: how long can self-described Christians remain Christians if they do not hold the belief in absolute truth, namely that salvation is found only in Christ? David Kinnaman believes that the reason that many Americans no longer believe in absolute truth is that American society has idolized self-actualization, "find[ing] yourself," rather

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[20] "Major Faith Shifts," Barna Group, last modified August 2, 2011, accessed May 21, 2018, https://www.barna.org/barna-update/faith-spirituality/510-major-faith-shifts-evident-among-whites-blacks-and-hispanics-since-1991#.V27KyWM8yjE.
[21] "The End of Absolutes: America's New Moral Code," Barna Group, last modified May 25, 2016, accessed May 21, 2018, https://www.barna.com/research/the-end-of-absolutes-americas-new-moral-code/.
[22] See Acts 4:12.
[23] "The End of Absolutes," Barna Group, last modified May 25, 2016, accessed May 21, 2018, https://www.barna.com/research/the-end-of-absolutes-americas-new-moral-code/.

than finding oneself in Christ.[24] With these attitudes regarding the absolute truth found in God's word, it is no wonder that Americans no longer strive to build families that meet the description of the healthy and holy family the Bible commands all to work towards creating.

The Need for a Pentecostal Response to Problems in the Family

Local churches must recognize that the existing problems faced by families in their surrounding communities are their problems as well. The condition of families affects the condition of the church. Every issue encountered by the world becomes a church issue. Particularly in the United States, many pastors hesitate to speak out on subjects that are considered political or unreligious, either out of fear that the local church might lose its tax-exempt status or fear of how the congregation will respond. However, a lack of addressing current social issues will only further cement the secular world's idea that church and politics should have nothing to do with one another. Jesus spoke out on issues that were considered political, social and unreligious. Many of his disagreements with the religious groups of the day touched on misinterpretations of Scripture that had led to practices that were unbiblical and contrary to the core values of the Mosaic law.

Although there have been some churches that have continued to speak without fear regarding social issues, unfortunately in many cases, their voices are heard but

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[24] David Kinnaman and Gabe Lyons, *Good Faith: Being a Christian When Society Thinks You're Irrelevant and Extreme*, (Grand Rapids, MI: Baker Books, 2016), 57.

ignored.[25] From its inception, the early church not only gathered for worship services, but tackled social issues as evidenced by their actions in caring for the widows and the poor, meeting the needs of their church members and protecting one another from harm. In his writings, Paul addressed issues that affected Christian families. He did not shy away from speaking on issues having to do with family relationships, marriage issues, issues with children and sexual issues. Churches must not be afraid to tackle these issues today. Churches that remain silent fall short in fulfilling their mandate to proclaim the gospel and miss out on an opportunity to impact their communities and culture.

Church leaders need to respond to the problem of increasing numbers of congregants leaving the church. Many churches in North America and Europe continue to close their doors due to staggering losses in membership. According to the Barna Group, in 2014, the number of unchurched people in the United States reached 114 million.[26] The Church must remember that if churches continue to close down, it is not because the gospel message has lost its power, rather, it is because the gospel is not being preached there any longer or was never preached there at all. Roxanne Stone, editor in chief of the Barna Group believes that it is imperative that church leaders realize that their congregants are increasingly accepting sin as the norm.[27] After

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[25] William K. Kay, "Year of the Family: Recent Changes to Marriage Law in the UK". *Journal of the European Pentecostal Theological Association* vol. 34, no.1 (2014): 23.

[26] "10 Facts About America's Churchless," Barna Group, last modified December 10, 2014, accessed May 21, 2018, https://www.barna.com/research/10-facts-about-americas-churchless/.

[27] "Majority of Americans," Barna Group, last modified June 24, 2016, accessed May 21, 2018, https://barna.org/research/family-kids/research-release/majority-of-americans-now-believe-in-cohabitation?utm_source=Barna+Update+ List&utm_campaign=573151e2e6- Cohabitation_2016&utm

recognizing the contagion that is afflicting their churches, church leaders may then

begin to specifically pray about these issues and develop a strategy to uproot these

debilitating ideologies.

Pentecostal churches in particular have much work to do to improve the spiritual

and emotional health of their families. According to Carl Simpson, Pentecostal churches

have failed to promote family unity in their services. His observation regarding modern

Pentecostal services is that:

> A glance at the weekly programme reveals that few Pentecostal congregations
> run regular Family services; many have programmes exclusively for Men,
> Women or Youth which divides families further. Even strong families may sit
> together in church, participate in praise and worship for maybe thirty minutes at
> a Sunday service, and then separate for children's church whilst the adults listen
> to the sermon in peace. Cell groups usually take parents away from their
> children, and few events are planned which involve the whole family. Some
> rethinking of the way we do church may help to bring back balance and reaffirm
> the family.[28]

Simpson's observations and recommendation should serve as a clarion call for all

Pentecostal churches. Rather than focusing on programs for different seasons of the

year, finding new ways to grab the audiences' attention, or efforts to have the best

music program, churches need to find ways to strengthen families spiritually and

emotionally.

In addition to evaluating the way Pentecostal churches produce liturgies that

promote spiritual family cohesion, Pentecostal churches need to remember that they

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eid=fa14f4e048#.V26jMmM8yjF.

[28] Carl Simpson, "German Family Life – a Pentecostal Perspective PEF Year of the Family." *Journal of the European Pentecostal Theological Association* vol. 34, no. 1 (2014): 17.

have an advantage over many Christian faiths. Virginia Nolivos reminds us that as

Pentecostals, we believe that the Holy Spirit is promised to all in Joel 2:28-29 and this

has significant implications for the Spirit-filled family. She argues that any member of

the family is eligible to receive the promise of the Holy Spirit- man, woman, and child.[29]

Pentecostal pastors need to nurture their congregations towards becoming Spirit-filled

families. The potential of Spirit-filled families is under-appreciated. One can only

imagine what would happen in a church completely filled with Spirit-filled families.

Although there have been many great men in the history of Pentecostalism,

Pentecostal women have proven themselves to be faithful and integral to the

perpetuation of Pentecost. Pentecostal churches must continue to encourage women to

develop their calling in ministry. In a study by Mark Cartledge, he found that Pentecostal

women have played the greater role in sustaining the Pentecostal experience and

spirituality in their families.[30] Although this also means that more men need to continue

to step up to fulfill the calling on their lives as the spiritual heads of their families,

Pentecostals must also recognize that when the need has been greatest, women have

consistently been up to the task to fight spiritual battles on behalf of their families.

The discussion of the contributions of women to the spiritual well-being of the

family leads to the topic of respect for women. Women have not only been kept back

from fulfilling their calling in many churches, they have also not been given a voice in

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[29] Virginia Trevino Nolivos, "A Pentecostal Paradigm for the Latin American Family: An Instrument of Transformation." *Asian Journal of Pentecostal Studies* vol. 5, no.2 (2002): 231.

[30] Mark J. Cartledge, "Family Socialization, Godly Love and Pentecostal Spirituality: A Study Among the Church of God (Cleveland, TN)." *Research in the Social Scientific Study of Religion*, vol. 23, Koninklijke, Leiden, (May 2012), 25.

church or family affairs. Many believers deem that men should have the last say in all matters. The relegation of women in the church to second-class citizens is completely unbiblical. Such treatment of women in the community of faith has contributed to the abuse and neglect of women even in homes that claim to be Christian. In regard to the abuse of women, it is a sin not only against the wife by the husband, but also against God and against the entire community of faith because of its destructive, rather than constructive nature.[31]

Pentecostal churches need to recover the biblical examples of Spirit-filled families and keep in mind that the Holy Spirit works not only through individuals, but also through entire families. The Holy Spirit works to empower and utilize families to their fullest potential, but in order to do so, families must be put through a process of renovation, restoration, and redemption; they must be sanctified to take their place as the eschatological household of God.[32] For this reason, holiness in the family is just as important as wholeness. They are both inextricably linked. Holiness is demanded by God not just from individuals but from families.[33] Pentecostal churches must work to foster family holiness. One way to accomplish this task is by training pastors as counselors who may then work to develop healthy and holy Pentecostal families; such families are in a better place to be empowered by the Spirit to fulfill the mission of God on earth.

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[31] Carol J. Adams, *Woman-Battering*, (Minneapolis: Fortress Press, 1994), 26.
[32] Amos Yong, "Sons and Daughters, Young and Old: Toward a Pentecostal Theology of the Family", *PentecoStudies,* vol. 10, no.2 (2011): 167.
[33] See Leviticus 19:2.

The Need for Church of God of Prophecy Pastors to be Trained as Pastoral Counselors

Pastors have historically been viewed as specialists in matters of the soul. Today, individuals continue to turn to pastors for help with struggles with depression, anxiety, family problems, and other issues. Even secular scholars and professionals acknowledge that pastors serve as formal helping professionals. Ministers have been counted among counselors, psychiatrists, psychologists, and social workers as a group of those whose formal role is to help people to overcome the personal problems they encounter in life.[34]

The practice and profession of counseling has developed as a tool for helping people find peace with themselves and others. Although historically, Pentecostals have not trusted health professions in the past to provide the solution for their physical ailments, at the present day many have come to realize that God uses advances in health and medicine to provide reliable and effective treatments. However, the practice of counseling is one advancement that has been slow to be taken advantage of by Pentecostals. One reason for this is the fear of secular or even sinful influence on Christians. However, many counseling theories and techniques have been developed to treat human problems that are not easily explained or addressed in Scripture. Counseling provides effective treatments to address issues such as depression, anxiety, grief and trauma with measurable results and improvement. Dr. Larry Crabb has argued that it is possible to integrate Christian truths with psychology. His solution for

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[34] Gerard Egan, *The Skilled Helper: A Problem-Management and Opportunity-Development Approach to Helping*, 7th ed. (Pacific Grove, CA: Brooks/Cole, 2002), 3.

reconciling Biblical truths with secular theories and techniques in psychology is to carefully screen out secular concepts in the light of Christian truths.[35]

It is this author's belief that the key to making counseling a part of ministry in local Pentecostal churches is to educate Pentecostals to view counseling ministry as an extension of soul care. Soul care has always been a part of the ministry of the church and pastors have viewed it as their primary responsibility to congregants in their local churches. According to Yarhouse, Butman and McRay, churches "must return to these roots while drawing on advances in the behavioral sciences."[36] Churches that refuse to take advantage of the benefits of counseling ministries neglect a powerful tool that may be used to facilitate healing and restoration of individuals and families in their local churches. Counseling is invaluable to Pentecostals as a ministry that the church can provide to "bring good news to the poor, proclaim release to the captives, recovery of sight to the blind, let the oppressed go free and proclaim the year of the Lord's favor" in the power of the Spirit.[37]

Currently, in the Church of God of Prophecy, prospective ministers must first be recommended by their local churches to become lay ministers. Once they receive their lay minister's certificate, they may then begin the process of working towards their minister's license. Prospective ministers are required to read five books and be tested on them before being allowed to receive a minister's license. Four of the required books

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[35] Larry Crabb, *Effective Biblical Counseling* (Grand Rapids, MI: Zondervan Pub. House, 1977), 36.
[36] Mark A. Yarhouse, Richard E. Butman, and Barrett W. McRay, *Modern Psychopathologies: A Comprehensive Christian Appraisal* (Downers Grove, IL: InterVarsity Press, 2005), 36.
[37] See Luke 4:18-19.

have been produced by the Center for Biblical Leadership (the division of education for

the Church of God of Prophecy) and make up what are known as the *Foundations* series.

These books are *Church of God of Prophecy: Concise History, Polity, Doctrine, and

Future, Introduction to the Bible, History of Christianity,* and *Spiritual Formation*.[38]

The *Church of God of Prophecy: Concise History, Polity, Doctrine, and Future*

summarizes the beginnings of the Church of God of Prophecy and its development to

the present day as well as explaining the core components of the polity and doctrine of

the Church of God of Prophecy. *Introduction to the Bible* is a study of the books of the

Bible, translations of the Bible and how to study the Bible. In *History of Christianity*,

readers learn about the history of the early church and its development through the

centuries to the present day. In *Spiritual Formation*, readers are taught how to grow in

their walk with God through developing a biblical understanding of biblical spirituality

and practicing the spiritual disciplines. Finally, the last required book for study for

ministerial licensure in the Church of God of Prophecy is the most recent version of the

Ministry Policy Manual.[39] The *Ministry Policy Manual* is updated every two years after

the conclusion of the Church of God of Prophecy biannual International Assembly. It

reflects the rulings of the International Assembly and contains the exhaustive policies of

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[38] Adrian L. Varlack Sr., *Foundations: Church of God of Prophecy Concise History, Polity, Doctrine, and Future* (Cleveland, TN: White Wing Publishing House, 2010). John M. Duncan, *Foundations: Introduction to the Bible* (Cleveland, TN: White Wing Publishing House, 2006). John M. Duncan, *Foundations: History of Christianity* (Cleveland, TN: White Wing Publishing House, 2007). Church of God of Prophecy, *Foundations: Spiritual Formation* (Cleveland, TN: White Wing Publishing House, 1997).
[39] Church of God of Prophecy, *2016 Ministry Policy Manual* (Cleveland, TN: White Wing Publishing House, 2016).

the Church of God of Prophecy as it operates at the International Offices, national/state offices and local churches.

Although the study of these required materials are the only requirements for prospective ministers, they are not the only forms of education provided by the denomination for ministers. The Church of God of Prophecy Center for Biblical Leadership also provides classes facilitated around the world which cover a diverse set of topics such as *Pastoral Essentials, Biblical Preaching,* and *Planting Healthy Churches* as they are requested by state/national overseers (presiding bishops) for their regions. However, noticeably absent from the list of courses offered by the Center for Biblical Leadership is a course on Pastoral Counseling. At the present time, the majority of pastors in the Church of God of Prophecy are not trained to provide basic counseling ministry to their congregants. If pastoral counseling ministry is considered a part of soul care, then pastors in the Church of God of Prophecy must be trained to meet this spiritual, emotional, and family need for their congregants. It is this writer's belief that counseling ministry is invaluable to every church and that pastors in the Church of God of Prophecy would be providing their congregants an essential service by gaining and practicing basic skills in counseling.

Conclusion

The goal of this thesis-project is to address the urgency for Pentecostal pastors to be trained as pastoral counselors in order to meet the spiritual, emotional and social needs of their congregants. It is this author's belief that if pastors are trained in basic

counseling concepts, they will become more effective ministers to their congregants and be capable of helping them to foster biblical shalom as they provide a crucial aspect of holistic ministry. This author will also make the argument that in order to adequately train ministers as pastoral counselors, The Church of God of Prophecy denomination must adopt a pastoral training program that will train their ministers to serve as pastoral counselors.

In the next chapter, this author will research the literature in order to make the case for the need for pastors to be trained as counselors. Then, in the third chapter, this author will present a biblical and theological framework that will provide biblical support for the need for pastors to be trained as counselors. In the fourth chapter, this author will provide the results of the project design of the thesis that highlights pastor's views of pastoral counseling. In the last chapter, this author will integrate the data collected from the research project conducted and interpret it in light of the literature review and biblical and theological framework presented. The thesis will conclude with concrete recommendations. It is the prayer of this author that this thesis-project will serve to further build-up the body of Christ and contribute to the development of healthier congregations within the Church of God of Prophecy.

CHAPTER TWO

LITERATURE REVIEW

Introduction

Historically, the word *counseling* has been a term that has been ambiguous and difficult to define. Among other definitions, it has been understood as *advice-giving*, *professional listening*, *social support*, *professional coaching*, and *expert analysis and evaluation* of an individual. According to merriam-webster.com, counseling is "professional guidance of the individual by utilizing psychological methods especially in collecting case history data, using various techniques of the personal interview, and testing interests and aptitudes".[1] Although this definition is complex and a good attempt at a comprehensive definition of the profession of counseling, it misses the heart of what draws counselors into the profession and the intended impact of the practice on human beings.

Since counseling as a profession came into being, the goals, objectives, theories, methods, and processes of the counseling profession have been misunderstood by counselees, researchers, the general public, and counselors alike. There is no doubt that ongoing frustration over the numerous definitions of counseling is what led to efforts by the world's largest association of counselors to finally reach a consensus on the term. Interestingly enough, it was

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[1] "Counseling," *Merriam-Webster.com,* last modified July 30, 2018, accessed August 26, 2018, https://www.merriam-webster.com/dictionary/counseling.

only in 2013 that an agreement could be reached and finally accepted by the delegates of the American Counseling Association. The definition agreed upon and accepted by the members of the ACA is as follows: "*Counseling is a professional relationship that empowers diverse individuals, families, and groups to accomplish mental health, wellness, education, and career goals.*"[2] The definition of counseling adopted by the ACA is an improvement from standard definitions because it emphasizes the relational aspect of counseling. At the heart of counseling is the desire to impact and improve the lives of those who are suffering and in need.[3]

Many Christians have been attracted to the field of counseling because of the sense of calling they feel to heal those who are hurting. They view counseling ministry as an extension of Christ's ministry on earth. They whole-heartedly believe Scripture when it says that God has "reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation."[4] Christian counselors believe that the quintessence of counseling ministry is the expression of the love of God via the ministry of reconciliation.

Secular and Christian counselors both believe that counseling theories and techniques are useful for treating individuals suffering from fear, anxiety, depression, psychosis, substance abuse, and relational problems, among other issues. However, one

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[2] David M. Kaplan, Vilia M. Tarvydas, and Samuel T. Gladding, "20/20: A Vision for the Future of Counseling: The New Consensus Definition of Counseling", *Journal of Counseling and Development*, vol. 92, iss. 3 (July 2014): 368.

[3] Jeffrey A. Kottler, *Introduction to Therapeutic Counseling: Voices from the Field, 5 ed.* (Pacific Grove, CA: Brooks/Cole–Thomson Learning, 2004), 3.

[4] 2 Corinthians 5:18-19.

of the major differences between secular and Christian counselors is the perspective

that each has in regard to what each considers as their greatest resource. Secular

counselors are often taught that the most important tool they have at their disposal is

themselves or the relationship they have with the client.[5] In contrast, Christian

counselors have come to realize that the most important resource at their disposal is

the power of the Holy Spirit to transform and regenerate the life of the person who

comes seeking forgiveness and acceptance from his/her Creator within the Community

of Faith.

In the first chapter of this thesis-project, I highlighted the need for pastors to

take advantage of counseling as a ministry to help the families in their churches develop

holistically healthy lives. In this chapter, I will survey the existing literature to argue that

pastoral counseling is effective as a means to foster shalom in local church families and

falls in line with the values of the Church of God of Prophecy from its early history. First,

I will begin by exploring the history of distrust that Pentecostals within the early Church

of God movements have had in health professions. Next, I will discuss the views and

teachings of marriage and family in early Pentecostalism, particularly in the early

beginnings of the Church of God movement to support the argument that these views

are compatible with the adoption of a pastoral counseling training program for

ministers. Then, I will consider the ways that the early members of the Church of God of

Prophecy pursued shalom as a part of the Pentecostal experience. Finally, I will examine

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[5]Gerald Corey, *Theory and Practice of Counseling and Psychotherapy*, 7 ed. (Belmont, CA: Brooks/Cole–Thomson Learning, 2005), 17.

the ways that counseling theories and methods may be useful to pastors of the Church of God of Prophecy to identify and break down barriers to shalom. I will end this chapter with recommendations for the Pentecostal movement to strengthen Pentecostal families in local churches by utilizing the ministry of pastoral counseling.

Overcoming A History of Distrust in the Health and Psychology Professions

A historical survey of Pentecostal doctrines and practices shows that Pentecostals have distrusted physicians. The context that Pentecostalism was born into provided good reason for them to shy away from medicine. At the time of the birth of Pentecostalism, many medicinal products were sold by companies and salesmen who were only interested in making money. Psychology was also untrustworthy due to the controversial theories espoused by those practicing the profession at the time. Many people tended to pay whatever they needed to cure ailments and diseases even to the point of exhausting all of their resources. In *The Last Great Conflict*, published in 1913, A.J. Tomlinson, the first General Overseer of the Church of God movement, describes how he witnessed people place all their trust in medicine just to end up with nothing to show for it:

> Families in good circumstances have often been reduced to poverty because of one blow after another by some dread disease. Happiness and comfort have given way year by year to sadness, discouragement, despair and penury, until they could hardly be recognized as the same happy, prosperous family of a few years ago. In vain have they paid out their hard earned money for physicians and remedies. They are down, with but little hope of rising again.[6]

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[6] A.J. Tomlinson, *The Last Great Conflict* (Cleveland, TN: White Wing Publishing House and Press, 1984), 93.

Tomlinson's observation makes it apparent that the medical profession at the time was not as advanced as it is today. He clearly could not advocate the spending of all of one's resources on fruitless treatments when all one had to do was turn to God in prayer for healing.

Pentecostals had Scripture to back up their teachings against seeking assistance from physicians. Isaiah 53 could be cited as proof that trust in Jesus and the prayer of faith was all that a believer needed to receive physical healing. The passage of Scripture telling the story of the woman with the issue of blood was also used as biblical support for not placing trust in physicians and turning to Christ instead for healing.[7] In this passage, Scripture says that the woman had visited many physicians, spent all she had and had only become worse. Tomlinson took note that many people were experiencing the same hardships as the woman with the issue of blood, and since her answer was to turn to Jesus, the people of God should do the same.

In the Church of God of Prophecy, the subject of divine healing as the only method of healing for the Christian was discussed as early as the second General Assembly of the Church of God.[8] On January 12, 1907, the following entry was made in the minutes of the General Assembly:

> Divine Healing. Shall we use drugs in case of sickness or take Jesus alone. Those on programme [sic] not being present Bro. R.G. Spurling led the discussion. He spoke at some length. Bro. W.F. Bryant followed with a brief exhortation on divine healing delivered in the power and demonstration of the Spirit in favor of taking Jesus only as our healer. M.S. Lemons spoke briefly as follows. "What does the Bible say about taking drugs or Jesus? There's no Scripture giving a man license to decide as he pleases about how to get healed. The Lord says to take Jesus only. I'd

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[7] See Mark 5:25-34.

[8] For those unacquainted with the history of Church of God movements, both the *Church of God* (Cleveland, TN) and the *Church of God of Prophecy* share the same heritage up until 1923, when a schism that led to the separation between both groups took place. The General Assembly was an annual gathering of church delegates to fellowship and discuss matters of church government and doctrine.

rather die a martyr and do what Jesus says, than to spend all my money for Doctors and then die and the Dr. have to be paid with the money that my wife and children ought to have. Die for the principle if needs be. A man full of faith is a pillar in the house of God. Peter & John seemed to be pillars." A.J. Tomlinson concluded the discussion earnestly and in the power of the Spirit and at a call a number came forward for healing, and as we anointed with oil and prayed, some were healed instantly according to their own testimony.[9]

The early church fathers of the Church of God movement believed in God's sovereignty and his power to heal any and all illness. When it came to dealing with sickness, they held fast to the Pentecostal doctrine of divine healing, which was foundational to the Pentecostal faith. It is compelling to note the early Pentecostal interpretation of Scripture with regard to sickness and healing and the adherent's steadfast devotion to this teaching. Pentecostals were determined to live by faith or die for the sake of persevering in the gospel teaching. The faith of early Pentecostals was validated as they engaged in the biblical practice of laying hands on the sick and witnessed the miraculous healing of their brethren take place right before their eyes.

Early Pentecostals realized through experience that the well-educated of their time were far from possessing all wisdom and knowledge. They believed that only God himself was omniscient and omnipotent and was more than able to meet every need, including healing the sick and setting the captives free. Early Pentecostals within the Church of God movement believed that oppression of any kind, including sickness, was an attack by the devil. During the General Assembly of the Church of God, held in January 1912 in Cleveland, Tennessee, F.J. Lee delivered a message by the title of

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[9] Church of God of Prophecy, *General Assembly Minutes 1906-1914: Photographic Reproductions of the First Ten General Assembly Minutes* (Cleveland, TN: White Wing Publishing House and Press, 1992), 35.

"Demonology" in which he exposits the following with regard to the connection between demonic oppression and disease:

> The learned people make fun of the statement that demons caused disease, but the man that had that insane devil, had so many of these demons that when they were cast out they made two thousand hogs so crazy that they ran into the sea. Well, you will say that the devil makes people crazy, but he surely hasn't anything to do with sickness. If you will turn to Luke 4:38 you will find where Simeon's wife's mother had fever; what did he do? Why He [sic] rebuked the fever, and it left her. We find in Mark 9:17 where he rebuked epilepsy, in Matt. 12:22 blindness, in Matt. 9:32 a man possessed with a dumb devil. Then in Acts 16:16 we find a young girl following Paul who was possessed with a spirit of divination. You will all remember the woman who was drawn down with rheumatism, how Jesus rebuked the devil and she recovered.[10]

The first members of the Church of God believed that faith in Jesus brought shalom- healing of the body, mind, spirit and relationships. Although they most likely would have protested against seeking help from doctors and therapists, early Pentecostals believed in God's sovereign power over all things and the benefits of making use of technological advances in order to further the gospel. The practice of counseling today has come a long way from the unbiblical theories that formed part of the foundations of psychology. Pentecostals must use all tools available to them to bring healing to those suffering from mental anguish and broken relationships with God and others.

Marriage and Family Valued in the Church of God of Prophecy

Although the Church of God of Prophecy has had a history of mistrust in the medical and mental health fields, the Pentecostal movement has always valued the sacred institutions of marriage and the family and has engaged in initiatives through the years to build healthy families in local churches. During the First Assembly of the Church

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[10] *General Assembly Minutes*, 144.

of God in January 1906, among the topics discussed in this meeting along with

sacraments, prayer meetings, evangelism and the discouragement of the use of tobacco

was the topic of family worship. The Assembly delegates agreed on the following

regarding family worship:

> We recommend and urge that the families of all the Churches engage in this very sacred and important service, at least once a day, at the time most convenient to the household, and that the parents should see that every child is taught as early as possible to reverence God and their parents by listening, quietly and attentively, to the reading of God's Word and get down on their knees during the prayer.[11]

The first members of the Church of God believed firmly that it was their duty to train up

the child in the way he should go.[12] They realized that times of family worship were

necessary to transmit biblical values to their children. It is also important to note that

the first Assembly delegates clearly believed it was the responsibility of both parents to

train children and this was also accomplished through modeling during these times of

family worship.

Marriage was also valued in the Church of God of Prophecy from the beginning.

During the third Assembly of the Church of God held in January of 1908, the following

discussion took place regarding the question of divorce and remarriage:

> Is any one having two or more living husbands or wives, with or without divorce, eligible to membership in the Lord's Church? After hours of discussion and searching of the Scripture and an extra session that lasted until after midnight besides a real decision was never reached, but it was finally agreed to extend the subject another year. However it was decided that there was only one cause granted for a divorce that would leave either party innocent and at liberty to marry again and that was fornication or adultery. It was advised that it was really the safest for all parties to remain unmarried.[13]

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[11] *General Assembly Minutes*, 15.
[12] See Proverbs 22:6.
[13] *General Assembly Minutes*, 45.

The delegates present at the third Assembly clearly labored over the topic of divorce and remarriage. They were zealous in their quest to remain true to the teachings of Scripture in every matter. They recognized that marriage was a foundational institution created by God that required husband and wife to live according to a standard set by God himself for the health and benefit of every family in the local church.

A.J. Tomlinson exemplified love for his wife and family and served as a role model for the members of the Church of God. His daughter Halcy at the age of fifteen described her father in the following way: "Papa is a minister, and he is so good to me. He isn't home near all the time, and oh, we are so glad when he comes home again from his appointments of preaching."[14] Halcy clearly described the experience of a loving relationship with her father. Although she reports in her diary that her father was absent from home a lot, the times she spent with him appear to have been moments of quality time when he demonstrated love and affection. Unfortunately, in today's age, stories are not unheard of when pastor's children report that they have had painful experiences growing up in the church and have been stressed over expectations placed on them to be holier than other children their age. Members of the Church of God of Prophecy must return to their roots and follow the example set by her Godly founders. It is possible to be engaged in ministry without abusing or neglecting the family while in the process of keeping focus on 'working for the Lord.'

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[14] Church of God of Prophecy, *Our Sister Halcy*, (Cleveland, TN: White Wing Publishing House and Press, 1974), 11.

As the Church of God of Prophecy continues to build on the legacy left from the founders of the movement, an emphasis on building strong marriages and families continues today. During a recent International Assembly of the church of God of Prophecy, the church membership decided to approve a report presented by the Assembly Committee on Biblical Doctrine and Polity that affirms the church's stance that children are valued, and the church has an obligation to disciple children to become dedicated Christ-followers. They acknowledged that the discipleship of children has been a priority for the church since its early beginnings and that children have been empowered to seek the fullness of the blessings that God has for them including the baptism of the Holy Spirit.[15]

The Pentecostal Pursuit of Shalom

The term shalom has not historically been prominent in writings by early leaders of the Church of God. However, the ideas that encompass the term shalom have been noticeably present in historical documents. A.J. Tomlinson had a profound influence on the members of this Pentecostal group. Tomlinson was not only a founding member of the Church of God, but also its leader and driving catalyst for the group to organize and engage in outreach. According to C.T. Davidson, former historian of the Church of God of Prophecy, Tomlinson's acceptance of his calling from God to lead this organization motivated him to fulfill the vision he believed he had received.[16] Due to his position and

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[15] Church of God of Prophecy, *98th Church of God of Prophecy International Assembly Journal*, (Cleveland, TN: Church of God of Prophecy), 2015, 166.

[16] C.T. Davidson, *Upon This Rock*, vol. 2 (Cleveland, TN: White Wing Publishing House and Press,

active work within the Church of God, there is no doubt that he had an influence on the

developing beliefs of this organization, especially through his many writings.

One of Tomlinson's written works stands out as a description of the search for

shalom. Although the term itself is not mentioned within the work, Tomlinson makes

mention of a Pentecostal doctrine that I will argue is a part of the shalom experience. In

The Last Great Conflict, Tomlinson describes the Christian battle to defend and proclaim

the Pentecostal message and doctrine. He argues that due to the fall and transgression

of Adam and Eve, humankind has been suffering from diseases.[17] He goes on to say that

according to Isaiah 53 and Matthew 8, physical healing is possible for the believer

through Christ's atoning sacrifice.[18] For the Pentecostal believer, physical healing by the

power of the Holy Spirit in the name of Jesus is one way in which shalom is experienced.

According to the Pentecostal doctrine of physical healing, the body can be restored

through the power of God making a person whole not only in the spiritual sense, but

also in the flesh via the salvation experience. Pentecostals believe that Christ's sacrifice

is powerful enough to serve as the means by which humankind can be restored in body,

and not just the soul.

Another way in which Tomlinson would most likely agree that Christians receive

shalom is through sanctification. Sanctification is a term used in Pentecostal doctrine

describing the overcoming of the desires of the 'flesh', 'old nature', or 'carnal self'.[19]

1974), 113.

[17] A.J. Tomlinson, *The Last Great Conflict*, 92.

[18] A.J. Tomlinson, *The Last Great Conflict*, 98.

[19] Steven J. Land, *Journal of Pentecostal Theology. Supplement Series*. vol. 1, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, England: Sheffield Academic Press, 1993), 89.

According to Church of God of Prophecy doctrine, when the Pentecostal believer experiences sanctification, he or she is free from the "dominant rule of sin."[20] In *The Last Great Conflict*, Tomlinson describes his personal experience of reaching the point of sanctification. Tomlinson described it as a spiritual battle within his soul in which he felt the "old man" had a grasp of him. After a time of intense prayer and reading his bible he records how he felt after ultimately winning the "final struggle": "all of a sudden came from above, like a thunderbolt from the skies, a sensational power that ended the conflict, and there lay the "old man" dead at my feet, and I was free from his grasp. Thank God! I could get a good free breath once more."[21] It was at this point that Tomlinson reported feeling completely sanctified. The Pentecostal pursuit of sanctification allows for God's Spirit to empower the believer without any hindrance from bondage to the unholy. Deliverance from sin through sanctification is a freeing experience that invites the shalom of the Lord into the life of the believer.

The first leaders of the Church of God movement believed that it was the responsibility of ministers to care for God's people and thus serve as agents of God's shalom. During the Eighth General Assembly of the Church of God, a minister by the name of J.W. Buckalew preached a message going by the title of "A Mourning for Pastors". In his message, Buckalew expressed grief over the need for pastors in the church and describes the urgency for those called by God to accept their commission and care for God's flock. Buckalew describes the role of the pastor in the following way:

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[20] Church of God of Prophecy, *Biblical Principles Beliefs and Practices of the Church of God of Prophecy,* (Cleveland, TN: White Wing Publishing House, 2014), 7.
[21] A.J. Tomlinson, *The Last Great Conflict*, 226.

"What does it mean to be a pastor? It means to take care of the flock, it means to keep out the poisonous plants which means death to the sheep if they partake of them. Many of our little lambs are poisoned and dying by degrees. We need pastors who will teach them how to be strong and cure them with New Testament remedies."[22]

The early members of the Church of God valued its members and recognized the need for ministers that demonstrated the compassion of Christ for his people. Today, there continues to be a need for pastors who are willing to love his sheep and care for them as the Great Shepherd does, leading them into green pastures where they can be at rest and experience the shalom of God. The ministry of pastoral counseling is not out of line with the value Pentecostals in the Church of God of Prophecy have placed on pastoral care.

The Usefulness of Counseling Theories to Help Identify Barriers to Shalom

The ministry of counseling helps to break down barriers to shalom as struggles are overcome, fears are confronted, and pain is alleviated through the purposeful and discerning use of counseling theories and techniques. For the minister, the goal of pastoral counseling should be to aid in Christian formation. Every approach used by the pastoral counselor should help the counselee in his/her journey to become more like Christ and thus generate biblical shalom.[23] This can be accomplished as counseling theories and techniques are molded to fit the needs of Christians. There are many

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[22] *General Assembly Minutes 1906-1914*, 220.

[23] David G. Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model*, 2nd ed. (Grand Rapids, MI.: Baker Academic, 2003), 15.

concepts in the fields of Psychology and Counseling that are useful for understanding

human development, human responses to crisis, and the dynamics of relationships.

These can be used by the Christian counselor to construct a better picture of why

humans do what they do and guide a person in his/her struggle to find the shalom

he/she is longing for.

Studies in the field of human growth and development have shown that it is

useful to identify patterns in specific stages of life. These patterns can provide clues as

to the motivations and needs of those in a particular age group. Erik Erikson's stages of

human development highlight the crises that most humans encounter in certain periods

of their lives. These stages identify the importance of developing trust in infancy,

autonomy in toddlerhood, initiative in preschool years, industry in the elementary

school years, identity in adolescence, intimacy in early adulthood, generativity in middle

adulthood and in a positive outlook on life in late adulthood.[24] This knowledge is useful

when a pastor is confronted with a situation in which a congregant may be experiencing

struggles typical of someone who is dealing with a crisis attributed to the stage of life

he/she is in. For example, an elderly member of the congregation is reporting that he

believes his life is not worth living anymore because of poor decisions he has made in

life that have contributed to estrangement from family. When a pastor is familiar with

the phases of life experienced by the typical individual, he or she may begin offering

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[24] Erik Erikson, *Childhood and Society*, (New York: W.W. Norton, 1950) and *Identity: Youth and Crisis,* (New York: W.W. Norton, 1968) cited in John W. Santrock, *Life-Span Development*, 10th ed. (Boston, MA: McGraw-Hill, 2006), 43.

emotional and spiritual support by addressing the congregant's pain and recognizing his need to feel he has made the most of his life before it ends.

Another area of study within psychology that pastors may have use for as they seek to understand their flock is motivation. Studies of human motivation are useful when a pastor is trying to figure out why a female church member keeps trying to control church social functions and insists on it being done a certain way and without help from others. After speaking with the church member, the pastor may find out that she has an inferiority complex that drives her to compensate for her insecurities by making sure the church functions she has charge over are done perfectly every time. Alfred Adler developed the idea of the inferiority complex, postulating that an individual's perceived inferiority will lead him/her to strive for superiority.[25] When the pastor identifies this underlying struggle, he/she is better able to respond after understanding the church member's motivation behind the behavior.

Many people do not simply engage in maladaptive behaviors because they choose to, rather, they engage in those behaviors because they serve as coping mechanisms to handle stressors in life. According to theories of cognitive behavioral therapy, distorted concepts of problems develop in response to those problems, which then contribute to self-defeating behaviors.[26] Pastoral counselors aware of these dynamics can help their congregants to become aware of cognitive distortions and

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[25] Alfred Adler, *Social Interest: A Challenge to Mankind,* (New York: Putnam, 1964) cited in Robert M. Liebert and Lynn Langenbach Liebert, *Liebert and Spiegler's Personality: Strategies and Issues*, 8th ed. (Pacific Grove, CA: Brooks/Cole, 1998), 116.

[26] Richard K. James, and Burl E. Gilliland, *Theories and Strategies in Counseling and Psychotherapy*, 5th ed. (Boston: Allyn and Bacon, 2003), 270.

overcome them by developing a self-awareness of these self-defeating thoughts and behaviors and replacing them with thoughts that are true, noble, right, pure, lovely, admirable, excellent, and praiseworthy.[27]

Psychological studies on the topic of grief are also useful to the pastoral counselor. At some point in life, everyone experiences the loss of a loved one. Although most pastors know what portions of Scripture relate to grief and can use a minister's manual to conduct a Christian funeral, it is not always easy to know what to do next after the burial service is over. When a congregant suffers grief for a prolonged length of time, others tend to wonder what is wrong with him/her. Studies on grief show that people grieve in different ways and there is no set period to determine when a person should be done grieving. John Bowlby's attachment theory sheds light on the psychological forces at play in this type of situation. According to attachment theory, attachments develop naturally from a need for security and safety and the strength of the attachment varies depending on the person.[28] A pastor who is equipped with this knowledge should be prepared to ask the grieving congregant about what the deceased person meant to him/her as well as allow the congregant to share stories of experiences with that person that will bring positive or negative memories to mind and hopefully inspire him/her to express thankfulness for the gift of enjoying the time spent with the

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[27] See Philippians 4:8.

[28] John Bowlby, "The Making and Breaking of Affectional Bonds: II. Some Principles of Psychotherapy." *British Journal of Psychiatry,* vol. 130 (1977), 421-431 cited in J. William Worden, *Grief Counseling and Grief Therapy: A Handbook for the Mental Health Practitioner*, 4th ed. (New York, NY: Springer Pub. Co., 2009), 14.

loved one or help him/her to bring closure to issues that were left unresolved after the

family member passed away.

Shalom can be fostered in Pentecostal families through the application of family-oriented counseling theories and techniques. According to theories espoused within the Family Systems approach to counseling, *boundarie*s identify who is a part of the family system, the family rules that a family adopts regarding how family members relate to one another and dictate how information flows within the family system.[29] Clear boundaries are evident within healthy families. When a family does not develop clear boundaries, family members are confused as to what their places and roles in the family should be. Boundary issues most likely exist among Pentecostal families as well as other Christian households and secular households. One example of this issue is the single mother who is relying on the oldest child to care for his/her younger siblings after the father abandons the family as she works diligently to make a living for the family. A pastor, church counselor, or children's minister could identify this problem and help the parent learn how to avoid giving a child responsibility that belongs to the parent and offer spiritual, social and financial support to the mother. By observing and addressing this issue, known as parentification, healthy boundaries can be reinforced, and the child allowed to experience as much of a normal childhood as possible, instead of bearing a burden that the child is not capable of carrying. The parent must be taught how to rely

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[29] Stephen A. Anderson and Ronald Michael Sabatelli, *Family Interaction: A Multigenerational Development Perspective*, 3rd ed. (Boston: Allyn and Bacon, 2003), 45.

on the guidance and discernment of the Holy Spirit and support of the community of faith to keep from falling into this pattern of behavior.

Another useful family systems technique that could lead to increased shalom in the Pentecostal family is the use of a genogram to help families understand intergenerational processes, family themes, and problems that keep recurring in families. A genogram is a detailed visual representation of the person's family history of relationships. For example, a church member that is devastated because he and his wife are discussing the possibility of divorce may develop insight as a pastoral counselor sits with him to develop a genogram, which may show a history of discord and/or divorce taking place in the family as he delves into his parent's and grandparent's relationships. He may find out that his parents struggled from marital issues and that one of his grandparents had been previously married before marrying his/her other grandparent. As these family patterns come to light, the Pentecostal believer may be encouraged to seek the Holy Spirit's assistance to make the necessary changes that were not made by his own parents to ensure that his marriage stays intact. The data collected by the development of a genogram may help to break a family cycle of divorce and allow the individual to learn more about him/herself in the process.

Shalom is also developed in the Pentecostal family as identity development takes place. Identity development in family systems theory is the process by which family members learn to develop separate identities while maintaining a healthy connection and place within the family.[30] Identity development is important to keep enmeshment

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[30] Stephen A. Anderson and Ronald Michael Sabatelli, *Family Interaction*, 96.

from taking place. An example of enmeshment is the case of the 30-year-old college student that is still depending on parents by living in the parent's home, eating food, and using up utilities without contributing anything to the family. In such cases the parents deprive the child of becoming an adult. A pastoral counselor or young adult minister could help the student to realize his/her God-given calling and develop a desire for independence and responsibility while at the same time teaching the parents that it is healthy to let the child go. The student would benefit from being taught how to listen to and rely on the Holy Spirit if he/she reports having no idea what to do with his/her life.

Conclusion

In light of the research I have completed on the importance of recognizing the Church of God of Prophecy's history of lack of trust in the health and psychology professions, the value placed on the marriage and family, the Pentecostal pursuit of shalom, and the usefulness of counseling theories and techniques to minister to Pentecostal families, I believe it is time for Pentecostals to reconsider the value of counseling as ministry. I believe that Pentecostal families have much to gain from taking advantage of developments in the fields of psychology and counseling. Pentecostal pastors have a greater opportunity to help their parishioners overcome personal and family struggles by becoming trained as pastoral counselors.

I believe that my research in this chapter supports my argument that Pentecostal churches would benefit from having pastors who are trained as pastoral counselors.

Pentecostal churches with pastors who are not equipped to provide pastoral counseling should work towards having Christian counselors on staff or at the very least become aware of Christian counselors in their area that could help their congregants in need of such services. Emphasis should be placed on family ministries within Pentecostal churches that establish parenting classes, conduct bible studies on the family and preach sermons that emphasize healthy family development from a biblical perspective. Counseling concepts and strategies have a place in the Pentecostal church when they are subject to the primacy of Scripture, allow for helpful constructs to be embraced, and teach their congregants how to rely on the leading of the Holy Spirit to judge which teachings are beneficial and which are harmful to ensure that each family in the Pentecostal church will thrive.

CHAPTER THREE

BIBLICAL-THEOLOGICAL FRAMEWORK

Introduction

Since the beginning of history, the definition of family has been defined as a mother, father, and children. In today's society however, the definition of family has evolved drastically from what was previously considered the norm. Society has lost the realization that it was God who created the family and thus has the right to define it. According to merriam-webster.com, a simple definition of family is "a group of people who are related to each other."[1] In modern societies however, how people are related to each other has been left to each individual's subjective understanding of what a family is. The consequence of leaving the definition of a foundational institution up to one's individual perspective or preference in today's society is that there is now no absolute definition of family. When an absolute designation is removed from what was once a societal norm, it opens the door for spiritual, psychological, and sociological confusion.

Today's Christians have found themselves in a predicament as they struggle to uphold and promote the biblical view of family. Not long ago, Christians in the United States received a wake-up-call when The United States Supreme Court decided to redefine marriage to include same-sex couples in 2015. Although at the time, same-sex

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[1] "Family," Merriam-Webster.com, last modified September 8, 2018, accessed September 15, 2018, https://www.merriam-webster.com/dictionary/family.

marriage had already been accepted in over a dozen other countries and had been a

developing challenge within the U.S., American Christians felt it represented a shift in

American spirituality that must prompt Christians to action.[2] Pentecostalism, as a fast

growing and influential movement within Christianity, must endeavor to defend the

biblical definition of family as well as foster the development of holistically healthy

families among its adherents. Local churches are composed of families, and families are

the foundation of the church, not individuals. One cannot separate oneself from others.

All humans have been created to live in relationship with God and others. Pentecostals

believe in the primacy of Scripture and thus value its teachings on family. Therefore, for

Pentecostals, the most important definition of family is the definition described in

Scripture. The biblical definition of family is what Pentecostals must model in their own

families if they are truly a people of the Word.

In the previous chapter, I argued that counseling is an indispensable form of

ministry to families in local churches, and pastors who are trained as counselors are

better equipped to serve their parishioners. I also presented evidence to demonstrate

that the Church of God of Prophecy has historically valued the family and has preached

that holistic shalom is available to all who follow Christ and are filled with the Spirit. I

highlighted the fact that at the heart of counseling ministry is the desire to reconcile

people to God and one another. In this chapter, I will provide biblical and theological

support to contend that there is a biblical and theological basis for pastors to be trained

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[2] Information on Gay Marriage Around the World can be found at the Pew Research Center website, http://www.pewforum.org/2015/06/26/gay-marriage-around-the-world-2013/.

as counselors and that counseling ministry is a spiritual benefit to families within local churches.

First, I will argue that the biblical cornerstone upon which counseling ministry is founded upon is the ministry of reconciliation particularly described in 2 Corinthians 5:14-21 and Christ's mission statement described in Isaiah 61 and Luke 4. Second, I will review key biblical teachings on marriage and family that demonstrate the value that God places on the family. Next, I will consider how shalom is a valuable concept described in Scripture and demonstrate the benefits of Christians having a deeper understanding of shalom as they experience it in their relationships with God and others. Then, I will contend that a renewed emphasis on shalom as an experience is necessary among Pentecostals because it is a fruit of the Spirit. Finally, I will end by revisiting my earlier argument that counseling ministry is invaluable to Pentecostal pastors as a tool to foster shalom among the families in their local churches and provide further biblical and theological support for the practice of counseling ministry in local churches.

Biblical-Theological Foundations for Counseling Ministry

There are many Scriptural passages that could be used to validate the ministry of counseling. Among the most notable pericopes that may be used to support the profession of Christian counseling is 2 Corinthians 5:14-21. This particular excerpt from 2 Corinthians is key because Christ's role in reconciling God with humanity can be

descriptive of the Christian counselor as he/she labors to reconcile the counselee with God and others. In this passage, Paul says:

> For the love of Christ urges us on, because we are convinced that one has died for all; therefore all have died. And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them. From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.[3]

This passage beautifully illustrates the motivation for the Christian counselor to engage in counseling ministry. The Christian counselor is compelled by the love of Christ that has redeemed him/her to pour that love into those who are suffering and in need of hope and salvation. The Christian counselor's own transformative encounter with Jesus Christ is what motivates him/her to engage in ministry dedicated to the well-being of others.[4] Christian counselors desire to see a holistic transformation take place like that described in this particular passage as the individual's mind, heart and spirit are renewed.[5] Additionally, the journey of Christian counseling should be an active process of reconciliation, creating shalom between the counselee and God, family, and others. Christian Counselors operate as ambassadors for Christ; they represent him as they demonstrate his love to those who need it most.

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[3] 2 Corinthians 5:14-21, NRSV.

[4] Jerome Murphy-O'Connor, *The Theology of the Second Letter to the Corinthians* (Cambridge: Cambridge University Press, 1991), 56.

[5] See Romans 12:2 and Ezekiel 36:26.

Another biblical passage that is significant for Christian counselors is Isaiah 61:1-2a. This Scripture is quoted by Jesus in Luke 4 at the beginning of his ministry. Jesus describes his commission in the following way: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor."[6] Christian counselors believe it is their calling to bring the good news of Christ's redeeming love to those who are bound in the distressing circumstances they find themselves in, with no way out of their problems. The term *anointed* in this passage is significant because it describes an individual who has been chosen purposefully by God to accomplish a specific assignment.[7] Counselors view counseling ministry as a commission to heal the brokenhearted and bind up their wounds Jesus' name.[8] They believe there is always hope in the midst of any struggle because Christ offers hope to those that simply accept it and believe. Christian counselors accept the responsibility to set the captive free. They recognize that many are imprisoned by their own thoughts, vices, guilt, shame, and doubt. Christian counselors work to bring things hidden in the darkness into the light, so they can be seen for what they really are. Satan's desire is for those held captive by guilt and shame to keep their sins hidden, but Christian counselors know that the truth sets people free.[9] They labor to help counselees break free from bondage to sin and to realize that

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[6] Luke 4:18-19, NRSV.
[7] Michael Rydelnik and Michael Vanlaningham, editors, *The Moody Bible Commentary* (Chicago: Moody Publishers, 2014), 1097.
[8] Psalm 147:3.
[9] John 8:32.

freedom is promised and is theirs to claim in Christ. Most importantly, Christian

counselors want counselees to become aware that the Lord favors them. God has sent

his son to bless them with everlasting shalom that can never be taken away.

In addition to the foundational passages I have highlighted supporting counseling

ministry, there are various other scriptures that may be used to argue for the biblical

basis on which counseling may be accepted as a legitimate ministry within the local

church. One of the most well-known passages that actually uses the word "counselor" is

found in Proverbs 11:14. This passage says: "*Where there is no guidance, a nation falls,*

but in an abundance of counselors there is safety." This verse describes the function and

importance of a counselor, as well as demonstrates the effect that proper guidance

from individuals blessed with wisdom and experience can have on an entire nation. In

context, this verse alludes to the importance of a monarch seeking wise counsel for the

sake of ruling a people righteously. However, this particular proverb clearly describes

the benefit of having counselors from whom to seek guidance from. According to Earl C.

Wolf, the word *guidance* in this proverb has the meaning of steering a ship.[10] Counselors

in this day and age serve the same function; they are influencers. Counselors possess

the ability to steer a client toward a sound perspective and healthy interaction with

God, or to drive a person further away from God, as many secular counselors tend to

do. It is important for Christians to seek counsel from Christian counselors who are

gifted with wisdom and insight and filled with the Spirit to recognize the problems that

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[10] Milo L. Chapman, et al., *Beacon Bible Commentary: Job Through Song of Solomon* (Kansas City: Beacon Hill Press, 1967), 495.

counselees are facing and help them find biblical solutions to overcome each struggle

and experience shalom in his/her home.

Another biblical passage that may be used to support the profession of Christian

counseling is found in Isaiah 9:6 through 7. Isaiah says:

> For a child has been born for us, a son given to us; authority rests upon his shoulders;
> and he is named Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
> His authority shall grow continually, and there shall be endless peace for the throne
> of David and his kingdom. He will establish and uphold it with justice and with righteousness
> from this time onward and forevermore. The zeal of the Lord of hosts will do this.[11]

In this pericope, Isaiah describes the arrival of the Messiah. The Messiah would have

authority and power to rule righteously, administer justice in Israel, and bring never-

ending peace that would remain with the people of God. The reason this passage is

significant for counselors is that Jesus Christ himself is described as a "Wonderful

Counselor." It is important to note that he is not just described as a counselor, but a

"Wonderful Counselor." Brevard S. Childs believes that this title describes Christ as "a

counsellor of unique wisdom and abundant power."[12] The guidance that Christ provides

yields amazing results. Christian counselors endeavor to follow in the footsteps of the

"Wonderful Counselor." Jesus Christ is their model as the quintessential counselor.

Additionally, it is important to note that Jesus Christ, the "wonderful counselor" is also

the "Prince of Peace." Those that are willing to receive the reliable counsel of Christ also

receive his endless shalom.

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[11] Isaiah 9:6-7, NRSV.

[12] Brevard S. Childs, *Isaiah: A Commentary* (Louisville: Westminster John Knox Press, 2001), 81.

The last Scripture passage I will mention that I believe supports counseling ministry is John 14:26-27. In these verses, Jesus describes the role that the Holy Spirit will play in the lives of believers after Jesus departs the Earth to return to the Father. Jesus calls him the "Paraclete." This term is complex and full of meaning. Karoline Lewis points out that this word has been translated as *advocate*, *comforter*, *helper*, and *intercessor*. Each of these translations are appropriate as they describe the multifaceted functions of the Holy Spirit in the lives of Christians. Lewis believes that the literal translation of Paraclete as "the one who is called to be alongside us" is critical because it highlights the point that Christ was trying to make that although he was going to leave the disciples, they were never going to be alone.[13]

John 14:26-27 is a biblical passage that supports the counseling profession because the descriptions used to characterize the Holy Spirit in this passage are the same descriptions used to define what counselors are and what they do. Christian counselors spend much time and effort alongside their counselees to help them in their journey towards spiritual, emotional, and social transformation. Counselors come alongside counselees offering to *advocate* on their behalf. They are often asked to stand up for them when they feel no one else does. As a counselor, on occasion, I have been asked to testify on a client's behalf to help make the case the client is seeking help and is beginning to change in order to overcome personal struggles that have contributed to the client's legal issues in the past. Counselors also come alongside counselees to

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[13] Karoline M. Lewis, *John*, Fortress Biblical Preaching Commentaries (Minneapolis, MN: Fortress Press, 2014), 191.

comfort them when they find themselves in the midst of grief or despair. Many times, I

have had to minister to clients by comforting them. This is not always about having the

right words to say but knowing when to simply offer the ministry of presence- being

there for them, so they feel they are not alone in their suffering.[14] Counselors come

alongside counselees to *help* them whenever they need it. Sometimes, part of my role

as a counselor is to offer a bit of solicited advice or to assist a client in a way that is not

necessarily considered a counseling technique. Counselors make themselves available

for anything a client might need and not only for complicated issues. Finally, counselors

come alongside counselees to *intercede* on their behalf. They intercede by offering to

bring in a spouse or parent that might need to be brought in for a family session to

reconcile differences or offer to provide a work or school excuse to argue for the benefit

of continued services. Christian Counselors also recognize the power found in

interceding for a client before God through a simple prayer. As is evident from the

biblical support presented, Christian counselors serve not only as an extension of

Christ's ministry of reconciliation, but also as an extension of the work of the Holy Spirit

to *advocate*, *comfort*, *help*, and *intercede*.

Key Biblical Teachings on Marriage and Family

At this point, it is necessary to point out a few of the passages among the

plethora of biblical teachings that support the establishment of healthy families in

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[14] N.K. Paget and J.R. McCormack, *The Work of the Chaplain* (Valley Forge, PA: Judson Press, 2006), cited in Holm, Neil. "Toward a Theology of the Ministry of Presence In Chaplaincy." *Journal of Christian Education*, vol. 52, no. 1 (2009), 8.

churches today. If one of the primary goals of counseling ministry is the work of

reconciling families, then a review of the key passages in Scripture in support of the

family is necessary to cement the importance of this function of counseling. This review

will begin with the basic foundation of the family: marriage. There are several passages

on marriage in the Bible. However, one of the most extensive and descriptive pericopes

concerning marriage is found in Ephesians 5:21-33.[15] In this passage, we find that God

gives husbands and wives explicit commands: husbands must love their wives and wives

must submit to their husbands. The passage ends with a remarkable revelation:

marriage provides a picture of the relationship between Christ and the Church. The

comparison between the marriage relationship and the relationship between Christ and

his bride has significant implications for Christians. According to the Bible, marriage is

not just a deep connection, not just a contract, and not just an institution. Marriage is

one of the ways that God demonstrates his love for humankind. According to Frank

Thielman, God's creation of the marriage institution "was originally intended to

prefigure and to illustrate the union that Christ now has with the church."[16] This

realization helps Christians to understand that God places great value on marriage and is

not something to be taken lightly.

Another Bible Scripture that describes God's purpose for the marriage

relationship is found in Matthew 19:4-6. In this passage, Jesus responds to a Pharisee

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[15] In this section of the paper, I provide a brief summary of my interpretation of Ephesians 5:21-33. For a more in-depth exposition of this passage, see Hernandez, Michael, "Preaching the Gospel Through Marriage," *White Wing Messenger*, May 2015, 14-15.

[16] Frank Thielman, *Ephesians*, Baker Exegetical Commentary On the New Testament (Grand Rapids, MI: Baker Academic, 2010), 389.

who asks if it is lawful for a man to divorce his wife for any reason. Jesus replies in the

following way: "He answered, "Have you not read that the one who made them at the

beginning 'made them male and female,' and said, 'For this reason a man shall leave his

father and mother and be joined to his wife, and the two shall become one flesh'? So

they are no longer two, but one flesh. Therefore what God has joined together, let no

one separate."[17] These verses describe one of the most important characteristics of a

marriage: the union of two becoming one. One of the goals of Satan is to dissolve this

sacred union. Satan knows that if he can break this union up, he can inflict severe

damage to the family unit. Divorce in today's society is rampant and has become

common among church members. Divorce is a threat to the work that God desires to

complete in families because it breaks up the bonds of unity within the family and

harms every member of the family spiritually and psychologically. Marriage counseling is

necessary when couples in churches present with marital problems. The pastor who is

equipped with the tools necessary to provide biblical marital counseling has a greater

opportunity to help combat the enemy's infiltration into the sacred covenant of

marriage.

Healthy marriages form a healthy foundation for the family. One of the functions

of the family is education. Children learn about love, respect, and honesty as well as

how to relate to God and others through the interactions they have with their parents.

They also learn through witnessing the way their parents interact with one another.

Parents teach their children by example as well as by communicating daily life lessons to

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[17] Matthew 19:4-6, NRSV.

them. Deuteronomy 6:7 instructs parents to teach their children about God's laws, not

necessarily through a formal biblical education, but by discussing them at home as

everyday life experiences provide the opportunity.[18] Parents need to take the time to

teach their children daily about how to respond to life's problems in biblical ways. This is

accomplished by purposefully finding opportunities to teach these lessons as well as by

being honest with children when they approach parents with questions. Parents need

not be worried about not knowing what to say. Pentecostal parents can rely on the Holy

Spirit for guidance to learn how to impart biblical lessons to their children that will teach

them to become reliant on the Holy Spirit for direction in daily life.

Families are important to God. God created the first family and gave it its first

command in Genesis 1:28: "be fruitful and multiply."[19] Although this verse relates to the

charge for humankind to fill the earth with offspring, there is no doubt that God also

wanted Adam and Eve and their progeny to prosper. God's desire for families is not only

to be fruitful in the sense of having children, but also in the sense of being productive in

relationships and in every aspect of family life. Jesus explained in John 15 that Christians

are expected to bear fruit. For the Christian, this is not accomplished by working in an

orchard but by bearing spiritual fruit in daily living through interactions with others. God

desire for families is that they be fruitful as they love one another, care for one another,

and bear one another's burdens.

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[18] Rydelnik and Vanlaningham, *The Moody Bible Commentary*, 278.

[19] For further reading on the importance of the family and God's purpose for it see Hernandez, Michael, "Raising the Standard for Your Family: God's Call for Family Wholeness and Holiness," *White Wing Messenger*, August 2016, 18-19.

Christian families have an example to follow through an understanding of the

relationships found amongst the Trinity. The Holy Trinity exemplifies the kind of love

that Christian families should emulate. Christ did everything in obedience to the Father

to honor and glorify Him by the power of the Holy Spirit. Every act of God involves the

united action of every member of the Trinity. Families bring God glory as they work

together to the benefit of one another and for others outside the family. Families that

model the family bond experienced by the Trinity are "enfolded, caught up in the love of

the Father, Son and Holy Spirit for each other."[20] Although the members of the Trinity

are not human and thus do not have a specific gender, there is much to be gleaned from

the roles that they play. Christian Fathers have a great example in their heavenly Father,

who is described in Scripture as a loving and compassionate father who carefully

disciplines with love.[21] Mothers tend to nurture children more than fathers and thus

would learn how best to nurture their children if they follow the example of the Holy

Spirit who, as mentioned already, is described as a comforter and helper. Christian

children have the example of Jesus, the Son, who exemplified perfectly how to be a

faithful son. Jesus submitted to and obeyed the Father, in the same way, children are to

obey their parents and submit to their authority.[22]

Love must be the primary motivator for every interaction that takes place among

members of the family. Jesus commanded believers: "Love one another. As I have loved

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[20] Stephen A. Seamands, *Ministry in the Image of God: The Trinitarian Shape of Christian Service (Downers* Grove, IL.: InterVarsity Press, 2005), 58.
[21] See 1 John 3:1, Psalm 103:13, and Proverbs 3:11-12.
[22] See John 6:38 and 14:31.

you, so you must love one another."[23] Sadly, many Christians have an easier time

forgiving friends than their own family. This needs to change among believing families.

Husbands must love the church as Christ loves the church and love their children as God

the Father loves all his children, cares for them, and meets their needs. God wants to

reconcile family members to one another, so they will become all that God has destined

them to be.

The Benefits of Understanding Scriptural Shalom

Families that learn to emulate the healthy relationships exhibited amongst the

members of the Trinity will benefit from the experience of perfect shalom that the

Trinity creates and willingly shares with believers. At this point, it will be beneficial to

delve deeper into the meaning of biblical shalom. Shalom can be understood as a

complete well-being of the individual and society, as well as an experience of

righteousness imparted to humanity by God.[24] This description of peace is holistic, it

touches on an individual's relationship with God and others as well as his/her own

personal state of mind, body, and soul. According to Michaelson, Robinson and Pickett,

the concept of shalom is a relational term which emphasizes right relationships with

God, the earth, community, and self.[25] This means that shalom is not merely a state of

being but a state of relating. Shalom, which has the same meaning as *Eirene* in the New

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[23] John 13:34, NRSV.

[24] Donald K. McKim, "Peace," in *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996), 205.

[25] Valerie Michaelson, Peter Robinson, and William Pickett, "Participation in Church or Religious Groups and its Association with Health: A National Study of Young Canadians," *Journal of Religion and Health* vol. 53, no. 5 (2014): 1354.

Testament, is a rich word with multiple meanings such as – welfare, prosperity, reconciliation, harmony, health, wholeness, justice, salvation, integrity, and yes, peace. It can be summarized best as "human flourishing," personally, socially, relationally with God, others, self, and creation.[26]

The fullness of the understanding of shalom is grasped through the way it is referred to and explained in Scripture. Shalom originates with God and is a gift of God. One of the earliest passages describing the peace of the Lord is found in the book of Numbers. The writer records the Lord's instructions to the priests on how to bless the people of Israel. They are to bless them in the following way:

> The Lord spoke to Moses, saying: Speak to Aaron and his sons, saying, Thus you shall bless the Israelites: You shall say to them, The Lord bless you and keep you;
> the Lord make his face to shine upon you, and be gracious to you;
> the Lord lift up his countenance upon you, and give you peace. So they shall put my name on the Israelites, and I will bless them.[27]

From this passage, it can be inferred that shalom is a blessing from the Lord. In today's secular day and age, peace is spoken of as something that can be created by humans. It is common to hear the phrase: "Let us work towards achieving world peace." There is nothing wrong with seeking peace; this is a biblical command. However, shalom can only be received from God as a gift. The idea of shalom as a gift persists in the New Testament and is echoed in Romans 5. It is also apparent that the shalom spoken of in Numbers is different from the idea of inner peace. In this passage, the priestly blessing

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[26] Eldin Villafañe, "La Fe Cristiana y la Calidad de Vida: Hacia una Teología de Shalom Como Clave Hermenéutica de la Calidad de Vida," *Teología posmoderna de un Boricua en la diáspora, (Rio Piedras, Puerto Rico: Palabra y Mas*, 2006), 41.
[27] Numbers 6:22-27, NRSV.

was not bestowed upon individuals, but rather, on a group of people. God chose to bestow shalom upon the community of faith.

Psalm 29 is another example of shalom as a blessing for a group of people. The Psalmist in this passage says: "May the Lord give strength to his people! May the Lord bless his people with peace!"[28] Shalom here is described along with strength as something that the Lord bestows upon his people. When humans depend on the Lord to bestow shalom on them, it demonstrates that humans recognize they are limited in their abilities to achieve shalom. Humans cannot do anything in and of themselves to achieve shalom. God willfully shares it with those who call upon him.

In 1 Samuel 25, there is another passage that highlights the other ways that shalom is used as a blessing. In this pericope, David sends a message to Nabal through his men. His message contains a greeting with a particular blessing. David orders his men to say to Nabal: "Peace be to you, and peace be to your house, and peace be to all that you have."[29] The first shalom is directed at the person being addressed. Shalom is personal. God desires that each individual experience the fullness of his goodness daily. Shalom is not merely a greeting, but an invitation to engage in a harmonious, meaningful relationship with the person giving the invitation. God has invited all people into relationship with him. God does not forget a single person and has the ability to commune with each individual, no matter where he or she lives or the spiritual state he or she is in. The desire for God to commune with individuals is highlighted in Revelation

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[28] Psalm 29:11, NRSV.
[29] 1 Samuel 25:6, NRSV.

when Jesus gives the following invitation: "Listen! I am standing at the door, knocking; if you hear my voice and open the door, I will come in to you and eat with you, and you with me."[30] God invites individuals to participate in the shalom of the Trinity. This divine fellowship has a life-altering effect on the individual, especially as the individual communes with God through prayer, study of His word, and fellowship within the community of faith.

The second part of David's greeting to Nabal is "peace be to your house." This shalom is directed towards the household; the family of the person is invited into fellowship as well. David was saying to Nabal that he not only desired his welfare but the welfare of all his family. The shalom of God is not only a gift for individuals but a gift for entire families. God desires that families experience his divine peace. Jesus taught his disciples to utter blessings on households as they traveled to spread the gospel from home to home. He instructed his disciples saying: "Whatever house you enter, first say, 'Peace to this house!'"[31] Shalom can also come to the family through one person so that even if only one person in a family comes to believe in Christ, the remaining family members are blessed through that one believing family member.

The third part of David's greeting is "peace be to all that you have." In his greeting, David utters a blessing of prosperity over Nabal so that his business, workers and livestock would succeed and be well in every way. God desires that individuals experience His shalom in every area of their lives and to spread that shalom to others.

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[30] Revelation 3:20, NRSV.
[31] Luke 10:5, NRSV.

This is accomplished as the believer follows Paul's command in 2 Corinthians to "live in peace; and the God of love and peace will be with you."[32] God invites believers to bring all they are and all that they have into fellowship with Him. God's shalom comes upon the believer's mind, body, and soul as well as the believer's family, friends, profession, goals, and aspirations when the believer accepts God's invitation to commune with him. After God created the earth, plant life, animals, and humankind he declared all things good. Then a devastating thing happened- the fall. Before the fall, Adam and Eve had direct access and an uninhibited relationship with their Creator. After the fall, their relationship with God was damaged and they were separated physically and spiritually from him. It could be said that before the fall, Adam and Eve experienced perfect shalom- they had no fear, no pain, and lacked nothing. After their disobedience, Adam and Eve experienced the lack of shalom; their experience became "fractured, broken, alienated, and chaotic."[33]

Since the fall, humanity has continued to suffer from the absence of shalom in their lives. Cain's lack of shalom led to his discontentment and subsequent murder of his brother. Lack of shalom contributed to humanity engaging in so much wickedness that God made the decision to reset all of creation. Lack of shalom led to the worship of idols, practice of wickedness, and utter disrespect for God. Generations of Israelites forgot about the Lord again and again and consequently suffered for it. The Law

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[32] 2 Corinthians 13:11, NRSV.

[33] William Sanford La Sor, David Allan Hubbard, and Frederic William Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament*, 2nd ed. (Grand Rapids, MI: W.B. Eerdmans, 1996), 25.

provided a means to reestablishing shalom with the Lord, but humanity still fell short.

Then Christ came. Through Christ, Christians are justified by grace through faith and can

reestablish shalom once again with God.[34]

Christians find their peace in Christ. They fervently believe in Christ's assertion

when he says: "I have told you these things, so that in me you may have peace. In this

world you will have trouble. But take heart! I have overcome the world."[35] The peace

Christians have had in Christ has allowed them to bear with persecution and other

hardships in the nearly 2,000 years since Christ uttered these words. For Christians, they

are not merely words, they are life-sustaining affirmations for those that have faith and

believe wholeheartedly. The peace that Christ spoke of is not merely the modern

understanding of peace- a lack of war or strife. Christ most certainly had a traditionally

Hebraic understanding of peace as shalom.

Shalom is very different from what most people think of when they use the word

peace in conversation. When individuals experience shalom, they experience it in

connection with others. Shalom is meant to be received in homes, communities, and

societies. Shalom is present when a husband and wife love one another unconditionally

and sacrificially as Christ loves His church. Shalom is present when parents love and

bring up their children to love and honor God in every area of life. Shalom is present

when believers love one another and are willing to share their experiences and

possessions with one another as well as to learn from their mistakes rather than hold

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[34] Romans 5:1-2.
[35] John 16:33, NRSV.

every trespass against them. Shalom is present in good decisions made every day that have a positive impact on others. Shalom highlights the wholeness and wellness of all of society.[36]

Shalom is political because it affects all members of every sector of society and the government that rules the land. When the shalom of God is not present, societies suffer. This is the reason the Israelites suffered every time they turned away from the Lord. In every instance they rejected God, he left them to their own devices and they no longer benefitted from the enjoyment and protection of his presence. In the Scriptures, God continuously pleaded with the leaders of the Israelites knowing that if their leaders would set the example, their people would follow. God's desire for the Israelites was that they would experience a shalom society, one in which shalom was practiced both socially and politically.[37]

The primary requirement necessary for any person to begin experiencing the fullness of the shalom of God is repentance. When an individual or society repents, a covenant is established between them and God. The individual/society agrees to accept the sovereignty of God over their lives. However, unlike earthly rulers, God does not take vengeful actions against his people when they make mistakes. He is a forgiving God who is always willing to reestablish a relationship with those who have turned away from him. God's desire to restore those who have strayed away is echoed in this well-

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[36] Yoon-Jae Chang, "Toward the *Pax Christi* in North East Asia," *The Ecumenical Review* vol. 64, no. 4 (2012): 473.
[37] Clinton Stockwell, "Fundamentalisms and the Shalom of God: An Analysis of Contemporary Expressions of Fundamentalism in Christianity, Judaism and Islam," *Evangelical Review of Theology* vol. 36, no. 3 (2012): 266.

known verse: "if my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land."[38] The wholeness of Shalom is present when God reigns as Redeemer and Lord in the lives of individuals and societies.[39] God welcomes all people into shalom with him regardless of their background, social status, ethnicity, age, or gender.

The sharing of shalom with others is part of the reason the Christian message is so urgent. Christians spread the gospel because they desire to lead others into a relationship with God that will allow them to experience the shalom they are so desperately missing from their lives. It is true that it is part of the human condition to continue to face struggles while on this earth. However, Christians are driven to spread the gospel and engage in world changing missions because they place their hope in Christ and his imminent return. When that time comes, shalom will be fully restored on this earth. Until Christ returns, God's people will continue to work to advance justice and righteousness in this world because as they follow Christ, they are transported from the "brokenness of the world into the shalom God intends."[40]

The Need for a Renewed Emphasis on Shalom among Pentecostals

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[38] 2 Chronicles 7:14, NRSV.

[39] Al Tizon, "Preaching for Shalom: Life and Peace," *Asian Journal of Pentecostal Studies* vol. 19, no. 1 (2016): 19.

[40] Jessica Tate, "Between Text and Sermon: Psalm 72:1-7, 10-14" *Interpretation* vol. 68, no. 1 (2014): 68.

Christians would benefit greatly in church settings and personal study if they had

a deeper understanding of the biblical term peace as shalom. The Hebraic notion of

peace is not grasped by most Christians due to a lack of teaching, describing, and

purposefully living it out in churches. For Pentecostals, it is not difficult to explain the

concept of shalom if they promote it using the biblical expression of experiential-

relational knowledge.[41] Pentecostals do not merely believe in the Scriptures, they also

believe in experiencing the stories described in them for themselves; they are active

participants in God's history.[42]

The Pentecostal participation in God's narrative came into being when the Holy

Spirit came upon the believers in the upper room and had an immediate effect on all the

participants during their prayer meeting. The transformation that took place in the lives

of the early Christian believers caused them to act in radically different ways from the

surrounding society. Instead of being self-focused, they were now focused on seeking

the shalom of all their fellow believers. They shared their belongings with one another

and made sure none of those among them were left in need.[43] The same shalom that

the early believers fostered among themselves needs to be reclaimed among

Pentecostals today.

Unfortunately, individualistic and materialistic attitudes have developed in

churches and have caused the church today to abandon the value of shalom for the

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[41] Cheryl Bridges Johns, *Journal of Pentecostal Theology. Supplement Series,* vol. 2, *Pentecostal Formation: A Pedagogy Among the Oppressed* (Sheffield, England: Sheffield Academic Press, 1993), 114.
[42] Steven J. Land, *Pentecostal Spirituality*, 74.
[43] Acts 2:42-47.

members of the community of faith. Instead, what has come to be known as the 'Prosperity Gospel' has taken root among some Pentecostal groups. Prosperity preachers teach that material prosperity and abundance is due to faithful Christians by virtue of their salvation in Christ.[44] This false doctrine has no place in Christ's church and is contrary to what life in the Spirit is described as according to God's Word. A lack of contentment disrupts the peace that God desires for his people to enjoy. This is why Paul reminds believers that he has learned a valuable lesson from learning to be content.[45]

In other Pentecostal churches, the Pentecostal experience is sought after and experienced, but the fullness of shalom is missing. Pentecostals that do not experience shalom daily focus on spiritual experiences without inner change, succumb to the allure of engaging in improprieties, and tend to misunderstand and apply Scripture erroneously. When Pentecostal believers fail, the focus tends to be on their sin. Many tend to forget that their families have also been betrayed and continue to suffer the consequences even though they are innocent. In order to address these issues as they arise in the Pentecostal community of faith, the church needs to recognize that Pentecostal families are in need of shalom and not only individuals. The Holy Spirit empowers the Pentecostal community of faith to practice shalom in the home. Shalom

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[44] Ben-Willie Kwaku Golo, "Africa's Poverty and Its Neo-Pentecostal "Liberators": An Ecotheological Assessment of Africa's Prosperity Gospellers," Pneuma, vol. 35, no. 3, (2013): 368.
[45] Philippians 4:11-13.

is received through the Holy Spirit as Pentecostal believers pursue it and practice it within their families.[46]

Since Pentecostals place emphasis on experiencing the power of the Holy Spirit, they should be able to experience and produce shalom as a fruit of the Spirit.[47] However, this can only take place with the cooperation and effort of believers as it is produced in community and relationships.[48] The community of faith provides the environment in which shalom is fostered and intentionally sought after because shalom is relational. The shalom experienced within the Trinity is a model for the church to follow because the community of faith is called to model the fellowship of the Trinity.[49] Nothing is out of place, missing or left over within the fellowship of the Trinity because the members of the Trinity experience perfect shalom. This is why the Holy Spirit is able to transmit shalom to believers. The Holy Spirit pours out shalom over the community of faith as he has received it and experienced it within the Trinity. Christ also poured into his disciples what he received from the Father. The Holy Spirit is the channel through whom believers experience the shalom of God.

Conclusion

Thomas Oden reminds Christians that the word psychology has at its root the Greek word *psuchē*, which means soul and is employed in the New Testament. He

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[46] See Romans 14:17-19.

[47] Galatians 5:22-23.

[48] Michael J. Gorman, *Apostle of the Crucified Lord: A Theological Introduction to Paul and His Letters* (Grand Rapids, MI: Eerdmans, 2004), 220.

[49] Stephen A. Seamands, *Ministry in the Image of God*, 38.

argues that when the apostle Paul used the word, he was referring to the life in the body as well as the center of desire or emotion.[50] Since references to the human soul occur so frequently in the Bible, it is the business of ministers to address matters of the soul. It is difficult for people to experience shalom when their souls are vexed. Parishioners often come to ministers not only to discuss biblical matters, but to address spiritual, psychological and social struggles. These issues are a source of pain for many congregants. However, many church members are afraid to share their struggles with their pastor because of fear of judgment and rejection.

Christ set an example to believers by sharing in the pain of those he ministered to rather than judging them. He suffered willingly with humanity and for humanity. Christians are called to emulate Christ and suffer with one another as they work towards healing and the restoration of shalom. Romans 12:15 says that believers should "Rejoice with those who rejoice, weep with those who weep."[51] In this verse, Paul is instructing the church to practice empathy: feeling the same emotions that others feel. Paul also describes the empathy that believers should have for one another in Galatians 6 as "Bear[ing] one another's burdens".[52] Jeremy Pierre and Deepak Reju argue that pastoral ministry is personal in nature and believe that one of the functions of ministry is to identify with the weakness and sin of people.[53] Even if a pastor does not know what it is like to be in that person's shoes he/she can identify with his/her pain. A desire to help

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[50] Thomas C. Oden, *Pastoral Theology*, 187.
[51] Romans 12:15, NRSV.
[52] Galatians 6:2, NRSV.
[53] Jeremy Pierre and Deepak Reju, *The Pastor and Counseling: The Basics of Shepherding Members in Need*, 9marks (Wheaton, IL: Crossway, 2015), 28.

those suffering is a necessary requirement for a person desiring to be a counselor. The

compassion of God should be the source of compassion for the Christian counselor.[54]

When compassion and empathy are birthed out of the compassion of God, impacting

ministry and effective Christian counseling are the result.

In this chapter, I have endeavored to demonstrate the biblical and theological

support for the practice of counseling ministry within the local church, the value of

marriage and family in Scripture, and the complex meaning of the term shalom and the

importance of understanding it as a relational experience within the community of faith.

I have also highlighted the benefits of a deeper understanding of shalom for

Pentecostals and how Scripture supports the ministry of counseling as a way to develop

shalom within families. I believe that my overview of key biblical passages and

theological concepts provides adequate support for my argument in this paper that

counseling ministry is valuable as a tool to be utilized by pastors to develop healthy

families in local churches as they experience the shalom that God desires them to have

to the fullest. Shalom is a gift from God that all people should have the opportunity to

receive and experience. Pentecostals have an opportunity through counseling ministry

to impact their churches through the intentional and relational service that counseling

can provide. In the next chapter, I will review the results of a study on Pentecostal

pastor's views of counseling as ministry and discuss the implications for ministers within

the Church of God of Prophecy. This data will buttress my argument that counseling

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[54] Donald P. McNeill, Douglas A. Morrison, and Henri J. M. Nouwen, *Compassion: A Reflection On the Christian Life*, rev. ed. (New York: Image Books/Doubleday, 2005), 8.

ministry is vital for church health and support the model that I will present in chapter 5

for the Church of God of Prophecy to use to train ministers to learn the basics of

pastoral counseling.

CHAPTER FOUR

PROJECT DESIGN

Introduction

The importance of pastors to the community of faith cannot be overstated. According to Scripture, pastors are commanded to keep watch over the flock of God and to shepherd them.[1] Pastors shape their congregant's theology with every interaction they have with them. Pastors have the opportunity to connect their parishioners to God every time they preach, teach, and counsel their members. The job of the pastor is so great an assignment that it is necessary for pastors to be prepared for the challenges they encounter in an ever-changing world. If pastors are to be prepared "in season and out of season," they must develop the character and skills required to effectively and persuasively "correct, rebuke and encourage—with great patience and careful instruction."[2] Pastors must use every tool available at their disposal to meet the needs of their parishioners.

Congregants will inevitably come to the pastor seeking answers to their dilemmas whether or not a pastor is prepared to address them; many of them come expecting the pastor to provide the solutions to their problems. Although, it is not possible for pastors to possess all the knowledge and skills necessary to meet every need, pastors should make every effort to "feed the Lord's lambs and sheep."[3] Pastors

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[1] See Acts 20:28.
[2] See 2 Timothy 4:2.
[3] See John 21:15-17.

are in one of the best positions to recognize the struggles and needs of their

parishioners, since they often develop close relationships with them and their families.[4]

The ministry of counseling is about relationships- working to mend relationships with

family and friends and strengthening a parishioner's relationship with God. When the

fractures that exist in these relationships are healed, it provides a foundation for the

creation of shalom that the individual desires with God, self, others, and one's

surroundings. It is this writer's desire that counseling ministry be recognized by pastors

as a useful resource to aid them in their ministry to their congregants.

   As described earlier in this thesis-project, Pentecostals have historically not

trusted the counseling profession. I have labored to demonstrate the reason for this

distrust and have also argued that Pentecostals must acknowledge the benefits of

counseling theories and techniques to pastors as aids to developing shalom in

Pentecostal families. I have also made the case for biblical support for the pastor to

serve as counselor to his/her congregation. In this chapter, I will reveal the purpose of a

study that was conducted to gain insight into the thoughts and attitudes of pastors

towards counseling. I will then describe the methodology that led to the creation of a

survey that was used to measure the attitudes of Pentecostal pastors of the Church of

God of Prophecy towards counseling. I will also describe the reasoning behind the

development of each of the survey questions and their usefulness to determine what

local church pastors within the Church of God of Prophecy think about the benefits of

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[4] Andrew J. Weaver and Harold G. Koenig, *Pastoral Care of Alcohol Abusers* (Minneapolis: Fortress Press, 2009), 1.

counseling ministry. Finally, I will end with concluding thoughts about the usefulness of this study, the possible implications it might have for the pastors of the Church of God of Prophecy, and the what it might mean for the denominational leadership of the Church of God of Prophecy. The data gathered will be analyzed and explained in chapter 5 in order to determine its relevance for the Church of God of Prophecy today.

Purpose of the Study

This study explores the beliefs that pastors have about the role of counseling in ministry. According to David G. Benner, there is no reason why pastoral counseling can't be both "distinctively pastoral and psychologically informed."[5] Indeed, in the past, many Pentecostals have found it difficult to reconcile how the words pastor and counseling could be put together to form a construct that is consistent with biblical teachings. Thankfully, with time, many Pentecostals have come to recognize the value of counseling as a ministry. However, the question remains, how prominent are the beliefs of Pentecostals that counseling can now be embraced as a legitimate form of ministry? Since pastors are so influential in their congregations, this researcher wondered how many pastors in the Church of God of Prophecy are actually willing to accept counseling ministry in their local churches? Additionally, this researcher was also interested in answering the question: how many Church of God of Prophecy pastors would be willing to receive training in basic counseling theories and techniques themselves if it meant

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[5] David G. Benner, *Strategic Pastoral Counseling*, 14.

that it could contribute to the spiritual, mental, and emotional health and well-being of the parishioner?

The literature is scant when exploring the attitudes of Pentecostal pastors towards counseling. This is surprising considering that studies abound on the topics of Christian counseling and pastoral counseling. Over the course of this researcher's investigation, this researcher became aware of a study by Marvin G. Gilbert that asked for Pentecostal pastor's opinions about counseling. In 1981, Gilbert conducted a study to determine Assembly of God pastor's level of involvement in counseling and referral.[6] In his study, Gilbert asked pastors about the importance of counseling. He found that 59 out of 74 pastors surveyed believed that counseling was either important or very important. Only 1 participant in the study expressed that he thought counseling was unimportant, while 14 marked feeling uncertain about the importance of counseling. In this same study, Gilbert found that 56 pastors believed in the importance of additional training in counseling, while two participants expressed believing additional training was unimportant. 16 of the pastors reported that they were uncertain about receiving additional training in counseling. This research seems to paint Pentecostal pastor's views of counseling in a positive light. However, this researcher was not able to find literature highlighting the attitudes of Pentecostal pastors of the Church of God of Prophecy towards counseling. Furthermore, this researcher did not find recent studies on the attitudes of Pentecostal pastors which would include major Pentecostal bodies

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[6] See Marvin G. Gilbert, "The Decision of Assemblies of God Pastors to Counsel or Refer," *Journal of Psychology and Theology*, vol. 9, no. 3, 1981.

such as the Assemblies of God, the Foursquare Church, the International Pentecostal Holiness Church, the Church of God in Christ, the Church of God (Cleveland, TN), and the Church of God of Prophecy.

Although this researcher did not discover any studies on the attitudes of pastors in the Church of God of Prophecy towards counseling, this researcher did locate a work of interest produced by a Church of God of Prophecy leader. Over the course of investigation, this researcher became aware of a book on the topic of Christian counseling published in 1990 by the White Wing Publishing House- the official publishing department of the Church of God of Prophecy. James Stone titled this work: "Salvation: The Biblical Model for Christian Counseling." The title of Stone's book is significant for a Church of God of Prophecy leader. Stone purposefully made a connection between counseling and a foundational Christian concept- salvation. For Pentecostals, salvation is the beginning of the Christian experience. Therefore, when Stone chose to connect counseling with salvation, he was making the point that counseling has a significant role to play in the Christian experience. There is no doubt that since the official publishing house of the Church of God of Prophecy had printed and disseminated this work, it would have had an influence on pastors of the Church of God of Prophecy who read the book. In his writing, Stone describes a theology and strategy for Christian counseling.[7] Stone outlines his work around foundational theological concepts such as sin, salvation and grace. Although Stone acknowledges that

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[7] James Stone, *Salvation: The Biblical Model for Christian Counseling* (Cleveland, TN: White Wing Publishing House and Press, 1990), 6.

some people would argue that the Bible should not be used as a guide for counseling, he contends that biblical counseling should recognize the Bible as a valid source and authority for the practice of Christian counseling.[8]

This researcher has also become aware that in the past, the Church of God of Prophecy's Center for Biblical Leadership has occasionally produced seminars on Pastoral Counseling. This researcher once facilitated one of these seminars, which consisted of 10 hours of lecture and discussion time. However, this researcher was unable to come across any data that measured the participant's attitudes towards counseling, or what the participants learned through the seminars. This researcher was unable to locate any recent published material by the Church of God of Prophecy that connected ministry with counseling or measured pastor's opinions about counseling ministry.

Due to the limited amount of research available on the topic of Pentecostal pastor's attitudes towards counseling and counseling training for pastors, as well as the absence of research on Church of God of Prophecy pastor's attitudes towards counseling, this researcher determined that a study on the attitudes of Church of God of Prophecy pastors towards counseling might be insightful at this time. Although there is not much literature examining the opinions of Pentecostal pastors about counseling ministry, in this researcher's experience, the views of Pentecostal pastors towards counseling have been made known through their preaching and teaching on the subject. As a practicing clinician, this researcher has heard of many stories of clients reporting

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[8] James Stone, *Salvation*, 52.

that their family and church leaders have encouraged them to discontinue their prescribed medications and to stop seeking help from medical and mental health professionals. This researcher has heard Christian leaders preach and teach that all a struggling congregant needs is God, the Bible, prayer and the support of the community of faith to overcome his/her struggles.

As a Pentecostal minister, this researcher would never discount or downplay the power of God to transform and liberate those who seek him. This researcher would simply argue that God has blessed humans with wisdom, knowledge, and the ability to develop scientific advances which greatly enhance the quality of life for the Christian just as much as the unbeliever. Additionally, this researcher would also point out that if God Himself sent the Holy Spirit to be our Comforter, to dwell among us, and work within us, then surely the Holy Spirit will use whatever mediums, including counseling, if it will build up the body of believers. How can those who hold to the tenets of a Pentecostal faith reject the core belief that the Holy Spirit blesses members of the body with special gifts that must be used to build up other members of the body of Christ? One of the unique traits of the Pentecostal faith is the belief in the influence, presence, and dwelling of the Holy Spirit. Pentecostal counselors rely on the Holy Spirit to guide them as they use the gifts of wisdom and discernment they have been given to accomplish his work within believers as well as unbelievers. Pentecostal counselors believe that the Comforter comforts the counselee through the transformative process of counseling. If the Comforter dwells within Pentecostal pastors and leaders, then why should they not allow Him to manifest His power of comforting through the medium of

counseling in order to provide relief to those who are enslaved to grief or plagued by pain and conflict. This argument is the foundation from whence the motivation and development of research sprouted.

The hypothesis developed by this researcher was that if pastors reported positive experiences with counseling and positive opinions about counseling, they might also be willing to receive training as pastoral counselors. It was the hope of this researcher that the views of pastors in the Church of God of Prophecy today might demonstrate that they are willing to accept counseling as a legitimate and impacting form of ministry within the local church. The results of this study might help make the case that pastors of the Church of God of Prophecy are ready and willing to be trained in pastoral counseling for the sake of gaining another tool at their disposal to foster holistic Christian formation in the lives of congregants.

Methodology

At this point, this researcher will present the methodology that led to the creation of a survey measuring the beliefs of pastors about counseling and the use of counseling ministry within the local church. First this researcher will discuss the rationale behind the decision to settle on the participants that became the subjects of this study. Next, this researcher will describe the setting utilized for the administration of the survey. Then, this researcher will detail the instruments required to carry out the study. Finally, this researcher will review each of the survey questions and explain the

intended data that this researcher hoped to glean from the administration of the questionnaire.

Participants

The subjects that this researcher chose to test for this research project were Pentecostal pastors of the Church of God of Prophecy. One of the reasons this researcher chose pastors is that pastors are the established leaders of local church congregations within the Church of God of Prophecy denomination. According to the *Ministry Policy Manual* of the Church of God of Prophecy, pastors must be able to "carry out the biblical principles of shepherding and caring for the spiritual needs of the members and friends of the local church."[9] This means that it is a part of the Church of God of Prophecy teaching and practice that one of the primary duties of pastors is to care for parishioners and be responsible for their spiritual health and well-being. It is this researcher's estimation that pastors are those most suitable and capable to minister to congregants using counseling skills apart from those who are uniquely trained as professional counselors or psychologists. This researcher believes that if counseling ministry is to make a profound difference in the lives of church members, it will happen primarily if pastors are convinced that counseling strategies and concepts are useful for practice in local church ministry and if they are willing to receive training in pastoral counseling.

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[9] *2016 Ministry Policy Manual*, 74.

Another reason that this researcher chose pastors for this study is that pastors are influential in developing the mission and vision of local churches. If pastors can recognize the value of counseling ministry, they may also be willing to make it a priority in their ministry to local church members. This researcher believes that education of ministers about the benefits of counseling ministry and/or their personal experiences with counseling most likely determines their attitudes towards counseling. The value of gathering information about pastor's ideas about counseling is that it might correlate with the readiness of pastors to be open to counseling as a ministry within the local church and to be trained as pastoral counselors.

31 pastors participated in this study. 29 of the pastors were male, while 2 of them were female. All of the pastors were Hispanic- they spoke Spanish and originated from México and various Central and South American countries. All of the pastors had Spanish-speaking congregations that also have a significant number of members that have grown-up in the United States due to their parents being immigrants, but raising children in the U.S. The fact that these pastors are Hispanic means that this particular group has its own culture distinct from Anglo or African-American racial/ethnic groups in the U.S. This researcher was fully aware that this sample size would provide a good indicator of the thoughts and attitudes of Church of God of Prophecy Hispanic pastors towards counseling in the U.S., but not necessarily all pastors in the U.S. Additionally, it is important to note that although Hispanic pastors in the U.S. tend to maintain many aspects of their cultural identity, they also tend to adopt new cultural practices and beliefs as they assimilate into the U.S. society. For this reason, this study may not

provide an accurate assessment of Church of God of Prophecy pastor's attitudes towards counseling that serve congregations in Mexico, Central America, or South America.

Setting

The location that this researcher chose to administer the survey was at the Georgia state campground for the Church of God of Prophecy during the Spanish Southeast Leadership Conference held in that location from November 1 through November 3, 2018. On November 2, this researcher was given the opportunity by the area bishop to administer the questionnaire. There were 31 pastors in attendance who were all pastors in the Spanish Southeast region, and they all completed the questionnaire. At the time of the survey, there were a total of 47 churches and 14 missions in the Spanish Southeast region. 3 pastors in this region pastor another church or mission. There is a total of 58 pastors in the Spanish Southeast region. This means that 53% of pastors in the Spanish Southeast region participated in the survey. Since the conference was a Spanish-speaking conference, all the questionnaires were provided in the Spanish language. The pastors were all pastors of Spanish-speaking or bilingual (Spanish and English) churches in the Spanish Southeast region for the Church of God of Prophecy.

Instruments

The research method that I chose to gather data was the survey. The reason this

researcher chose to develop a questionnaire is that it provides the opportunity to have

specific questions answered which provide insight into the thoughts and opinions of

pastors. The questionnaire was relatively easy to place into the hands of pastors once

they were all gathered in one place. The only tools required to complete the

questionnaire were the survey printed on a sheet of paper and a pen or pencil. The

questionnaire was useful because this researcher was able to gather the data this

researcher was specifically needing instead of merely asking for the test subjects' open-

ended opinions. For this reason, this researcher purposefully chose to create closed

questions instead of open-ended questions. If this researcher would have asked for

written responses, this researcher would have then had to interpret each of those

responses instead of having specific questions answered. The questionnaire allowed this

researcher to have a reliable instrument because the same questions were asked of all

the participants in the same manner on the same day.

The survey was structured on a Likert scale, asking participants to what degree

they agreed with a set of statements about counseling. The options given to participants

to answer the questions were: strongly disagree, disagree, not sure, agree, and strongly

agree. The statements focused on four primary areas: 1) the pastor's personal

experience with counseling, 2) the pastor's personal beliefs about counseling, 3) the

pastor's beliefs about counseling in the local church, and 4) the pastor's beliefs about

receiving training in counseling. An introduction to the questionnaire was provided

before reading the statements in order to provide an explanation and instructions. The

participants were notified that no names were required, and they would be

participating in a study to determine how Christian leaders view counseling as a ministry

for the local church. All questions were fit onto one page of a piece of paper in order to

ensure that all questions were immediately visible and accessible. Here are the

questions that made up the questionnaire:

1. Myself or someone I know has had negative experiences with counseling.

2. Myself or someone I know has benefitted from counseling.

3. I believe the Bible contains all the answers we need, so the Christian should never need counseling.

4. I believe counseling can be beneficial for those dealing with emotional, psychological, social, or family issues.

5. I believe counseling is a ministry that can be a blessing to members of the local church.

6. If I had a trained counselor in my local church, I would encourage him/her to use his/her training to benefit members of my local church.

7. If I had the opportunity to begin a counseling ministry at my church, I would do so.

8. I have had some training in counseling.

9. I wish I had more training in the ministry of counseling.

10. If my denomination offered training in pastoral counseling, I would be interested.

Rationale of Survey Questions

The survey that this researcher developed to gauge the feelings of local church pastors towards counseling ministry was a tool that was chosen to answer specific questions. The goal of this researcher was to determine the willingness of pastors within the Church of God of Prophecy to commit to taking a class on pastoral counseling and possibly engage in counseling ministry themselves or be open to the possibility of having a counseling ministry in their local church. This researcher has contended that a class on pastoral counseling should be considered a requirement for all pastors for the sake of developing them as ministers capable of providing basic counseling ministry that meets the emotional and spiritual needs of parishioners. This researcher hoped that this survey would provide an impetus for pastors and leadership of the Church of God of Prophecy to begin recognizing the need for pastors to be trained in basic counseling ministry.

Statement #1: Myself or someone I know has had negative experiences with counseling.

The purpose of asking this question was to determine if any of the participants have had a negative experience of any kind which might contribute to his/her opinion of the usefulness of counseling. This question makes the subject and practice of counseling personal, as it causes the participants to think about the ways he/she or the people he/she relate to might have been affected by counseling in the past. This researcher wondered if a correlation might exist between the pastor's past experiences with counseling and the pastor's current personal opinion of counseling. This researcher

recognizes that these past experiences might inhibit or propel the pastor's openness to serving as a counselor to his/her parishioners.

Statement #2: Myself or someone I know has benefitted from counseling.

The purpose of asking this question was to determine if any of the participants have had a positive experience of any kind which might contribute to his/her opinion of the usefulness of counseling. This question is also intended to elicit a personal connection with counseling brought about by positive experiences with counseling in the past. This researcher wondered if a pastor might be more willing to accept counseling as a legitimate ministry if he/she had a positive experience with counseling in the past. If a pastor has a positive view of counseling, this researcher believes that he/she might speak of counseling positively and might encourage a parishioner to take advantage of counseling ministry to help overcome personal or relational struggles that the pastor does not feel prepared to handle.

Statement #3: I believe the Bible contains all the answers we need, so the Christian should never need counseling.

The purpose of asking this question was to determine how many of the participants adhere to the belief that the Christian does not need counseling because the Bible alone has all the answers the Christian needs. This researcher assumed that those that have this perception about the relationship between counseling and the Bible might also find counseling training not necessary for the pastor. Pastors who espouse

these ideas about counseling might be resistant to accepting counseling as a legitimate ministry. They might also be more resistant to enrolling in a pastoral counseling class. Pastors with these views might also have other ideas about the Bible that might cause them to hold to legalistic ideologies. Pastors that limit the work of God to only what is described in the Bible run the risk of promoting a theological view of God as someone who is limited in the ways that he chooses to work in the world and reach out to others. It is the opinion of this researcher that this question in particular could reveal not only the attitudes of church of God of Prophecy pastors towards counseling, but also a crucial theological construct that impacts the way a pastor views the Bible and preaches about it to his/her parishioners.

Statement #4: I believe counseling can be beneficial for those dealing with emotional, psychological, social, or family issues.

The purpose of asking this question was to determine how many of the participants believed counseling was useful as a tool to deal with common issues faced by clients. This question purposefully puts the participant in a position to reveal whether or not he/she believes counseling can be effective. This researcher assumes that those pastors who agree with this statement might be willing to accept counseling as a legitimate ministry within the local church. Those pastors that disagree with this statement might view counseling as ineffective and possibly as unworthy of being considered a valuable ministry.

Statement #5: I believe counseling is a ministry that can be a blessing to members of the local church.

The purpose of asking this question was to determine to what degree the participants believe that counseling might be beneficial to church members. This question challenges the participant to reveal whether he/she believes that counseling is a legitimate ministry that can benefit church members. If the pastor marks disagreement with this statement, it might indicate either that the pastor does not view counseling ministry as a useful tool for ministering to parishioners, or possibly that counseling might have the opposite effect on those who participate in the counseling process.

Statement #6: If I had a trained counselor in my local church, I would encourage him/her to use his/her training to benefit members of my local church.

The purpose of asking this question was to determine if the participants would be willing to put their trust in a professional counselor who attended the local church to minister to local church members. This question challenges the participant to reveal whether he/she considers counseling to be similar to a spiritual gift that all members of the body of Christ are commanded to use to benefit the church body. If the participant voices disagreement with the statement, it might indicate that the pastor might not trust counselors or counseling in general. An answer of "disagree" might also indicate that the pastor might not have a good understanding of what counselors do or the counseling process.

Statement #7: If I had the opportunity to begin a counseling ministry at my church, I would do so.

The purpose of asking this question was to determine if the participants would be interested in taking advantage of counseling ministry in the participant's local church if the opportunity became available. This question causes the participant to consider the value of counseling in the local church even if it is something, he/she might not understand completely. This researcher assumed that even if the participant had negative preconceived notions about counseling, the opportunity to utilize it for the sake of ministry might cause the participant to be open to allowing someone with the proper training in counseling skills to use them for the benefit of local church members. Additionally, this statement indirectly challenges the pastor to acknowledge that he/she may need assistance with providing a type of ministry that the pastor may not be interested in in providing or trained to provide such a service to parishioners.

Statement #8: I have had some training in counseling.

The purpose of asking this question was to determine how many participants believe they have had some type of training in counseling. This researcher cannot assume that the participants have received considerable training in counseling or confirm what the pastor's training in counseling consisted of or the approaches he/she learned. However, the participant's responses allow the researcher to correlate the responses to this question with the responses on other questions. This researcher might

be able to find a correlation between the responses of participants who have received some sort of training in counseling, and the possibility that he/she might be more accepting of counseling as a ministry. The answer to this statement might also provide insight into whether or not pastors have found it useful or necessary to gain training in counseling.

Statement #9: I wish I had more training in the ministry of counseling.

The purpose of asking this question was to determine how many participants are interested in receiving training in counseling. This question causes the participant to consider whether or not training in counseling might be beneficial and might become an eye-opening experience for the participant. This researcher hoped that this question would cause the participant to consider if the lack of counseling training might constitute a deficiency that the participant has which, if addressed, might enhance the participant's ministry to parishioners. This statement also causes the participant to reveal to what level he/she has any desire to be trained in counseling. It could be that a pastor has no desire at all to receive counseling training. Those pastors that demonstrate a desire to receive training might believe that there is some value in becoming more acquainted with counseling theories and techniques.

Statement #10: If my denomination offered training in pastoral counseling, I would be interested.

The purpose of asking this question was to determine how many participants might be willing to enroll in counseling training if it was offered by the participant's denomination. This question causes the participant to consider what value he/she might need to place on counseling if the participant's denomination has decided to offer training in that area. The level at which the participant either agrees or disagrees with this statement might indicate that pastors may find counseling to be a legitimate ministry if it is endorsed by the pastor's denomination.

Conclusion

In this chapter, this researcher has revealed the purpose of a study designed to ascertain pastors' beliefs about counseling ministry and their willingness to be trained as counselors. The subjects of this study were pastors of the Church of God of Prophecy, a Wesleyan-Pentecostal denomination that has historically distrusted the medical and psychology fields. This researcher administered a survey to pastors at the Spanish Southeast Leadership Conference in Macon Georgia on November 2, 2018. The survey was structured on a Likert scale and measured the degree to which participants agreed with specific statements about counseling ministry. The statements were composed with the purpose of eliciting responses that demonstrated what kind of value the participants placed on counseling ministry, to what degree they believed counseling could be an effective form of ministry, and how likely they would be to participate in

training on counseling. In the next chapter, this researcher will discuss the results of the

survey and interpret the data gathered to determine the implications of the study for

the Church of God of Prophecy.

CHAPTER FIVE

OUTCOMES AND RECOMMENDATIONS

Introduction

One of the reasons that counseling has become a popular form of healthcare in this day and age is that it meets the human needs for relationship and acceptance. Many individuals continue to claim that they feel lonely even if they have loving families and friends. The process of counseling provides a professional relationship which allows the client to be completely honest without fear of shame and isolation. Although Jesus taught that only those without sin should cast the first stone, it seems that many parishioners live in fear of having their sins found out, being exposed as imposters, and losing the respect of their family and friends.[1] The church should be a place of refuge instead of a place of judgment; a place of healing instead of a place of punishment, a place of freedom instead of a place of confinement. The parishioner should feel that the pastor is someone he/she can to turn to in times of desperation. However, if a pastor is not trained to properly care for the sheep, how can he/she provide the proper care the sheep needs?

Counseling is a tool that the pastor can use to meet the relational, mental, emotional, and social needs of parishioners. Counseling provides the means by which the counselee can learn coping skills that enable him/her to develop healthier patterns of thinking and behavior and mend broken relationships. Counseling gives the

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[1] See John 8:2-11.

parishioner the opportunity to confess his/her sins for the purpose of healing, rather than perpetually trying to find a way to atone for them. Counseling is not incompatible with the Pentecostal expression of the Christian faith. The counseling process itself is an experience, and not just a theoretical construct to be adopted. If Pentecostals place a heavy emphasis on experiencing God, why can't they add the counseling process to this encounter as a way of enhancing that experience as well as the counselee's experiences in the home, work, and other spheres of life? I believe that pastors must take advantage of counseling as a valid form of ministry or risk having parishioners turn to other secular avenues for relief. I also belief that in order for pastors to engage in effective counseling ministry, they must be properly trained so they may provide adequately for the needs of parishioners instead of causing them harm.

In this chapter, I will reveal the outcomes of a study I completed to determine pastor's attitudes and beliefs towards counseling. I will explain the significance of these results and what they mean for the Church of God of Prophecy. Then I will offer recommendations for the Church of God of Prophecy to act on these results, followed by recommendations for Pentecostal families. Finally, I will make the case that an integration of biblical teachings, Pentecostal perspectives, and historical lessons discussed over the course of this thesis-project is required in order for Pentecostals to recover an essential aspect of their heritage. I will argue that Pentecostals must once again put into practice vital aspects of the Pentecostal experience that will contribute to the continual development of shalom in Pentecostal families.
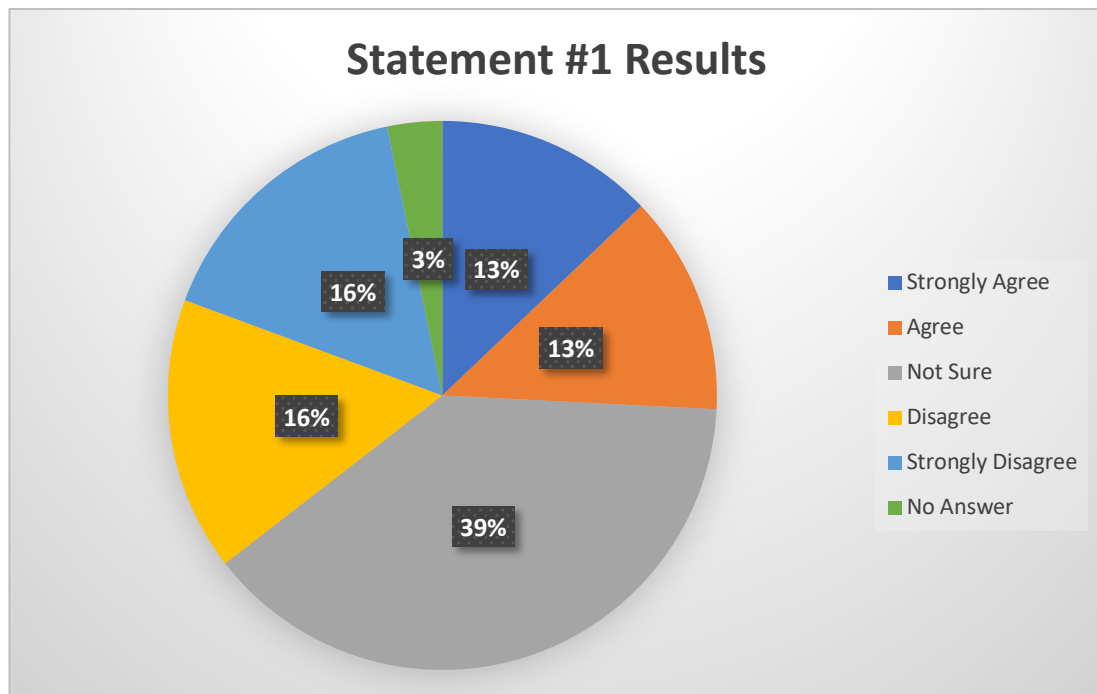
Results

      I will now share the results of the survey administered to 31 Church of God of

Prophecy pastors and explain the importance of this data for the Church of God of

Prophecy. I will provide the results of each question in the order of the way they were

asked on the questionnaire. The participants were given a total of ten statements and

asked to respond by choosing one of five answers for each question: strongly agree,

agree, not sure, disagree, and strongly disagree. Although "no answer" was not an

option on the survey, there were three instances in which participants chose not to

answer. The number of those who chose one of answers provided on the survey as well

as the number of those who did not answer each statement are illustrated in the table

below.

Table 1: Counseling Questionnaire Results

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree	No Answer
Statement 1	4	4	12	5	5	1
Statement 2	14	10	5	0	2	
Statement 3	3	2	1	12	13	
Statement 4	19	10		1	1	
Statement 5	20	10		1		
Statement 6	17	12	2			
Statement 7	16	14	1			
Statement 8	8	4	10	7		2
Statement 9	15	15	1			
Statement 10	15	14	2			

Statement #1: Myself or someone I know has had negative experiences with counseling.

Figure 1: Statement #1 Results

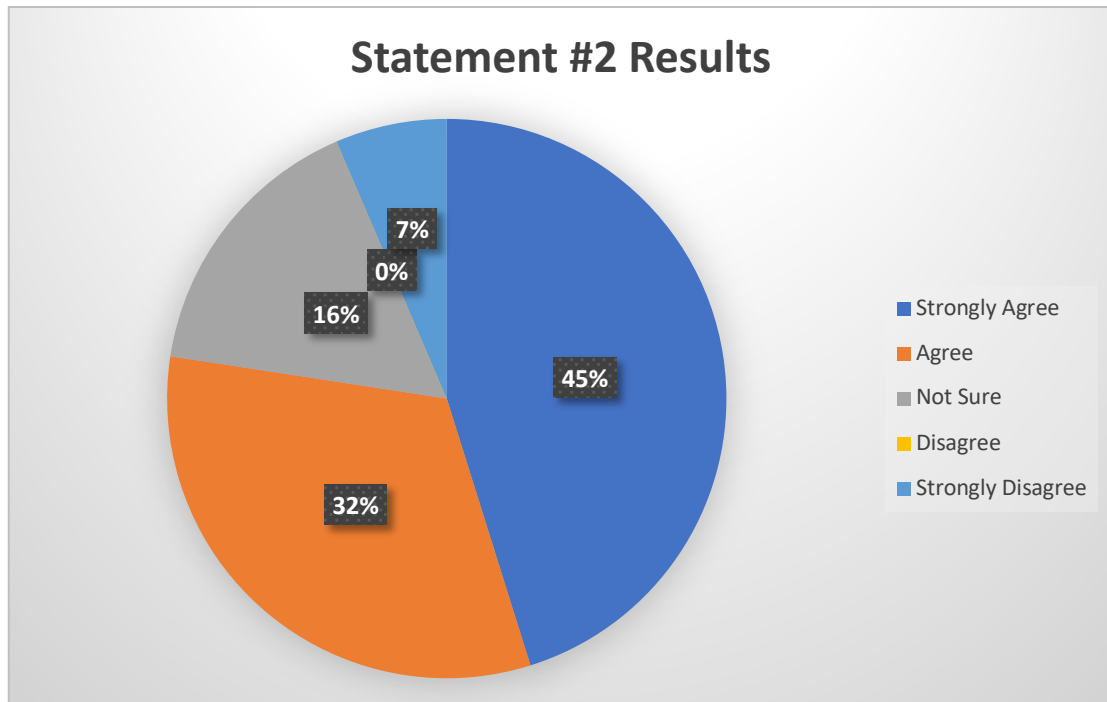Four of the participants marked that they strongly agreed with the statement. Four participants marked 'agree.' Twelve participants marked 'unsure.' Five participants marked 'disagree.' Five participants marked 'strongly disagree.' One participant chose not to answer the statement. This means that eight participants either agree or strongly agree that they or someone they know has had negative experiences with counseling. In contrast, ten participants either disagree or strongly disagree with the statement. The fact that twelve participants marked unsure could mean a number of things including that the participant simply does not know anyone who has had an experience with counseling, or that the participant is unsure how the experience fared for someone they knew who engaged in the counseling process.

This researcher believes that the fact that eighteen participants have had some kind experience (whether negative or positive) at all is significant. This means that 58% of participants either know someone who has engaged in counseling, or have engaged in the counseling process themselves, whether the experience was positive or negative. Of those participants who reported being affected or knowing someone who had been affected in some way by counseling, 44% reported agreeing or strongly agreeing with the statement versus 55% that reported disagreeing or strongly disagreeing with the statement.

Although there is no way of knowing how much of an affect the counseling experience had on the participant or the person the participant knows, the fact is that the experience was significant enough to warrant giving a response that labeled the experience either negative or positive. The results of the answers to this statement demonstrate that 26% of participants either agree or strongly agree with the statement, while 32% of participants either disagree or strongly disagree with the statement. 39% of participants were unsure about the statement, whereas 3% of participants did not answer.

Statement #2: Myself or someone I know has benefitted from counseling.

Figure 2: Statement #2 Results

Statement #2 Results

- 45% Strongly Agree
- 32% Agree
- 16% Not Sure
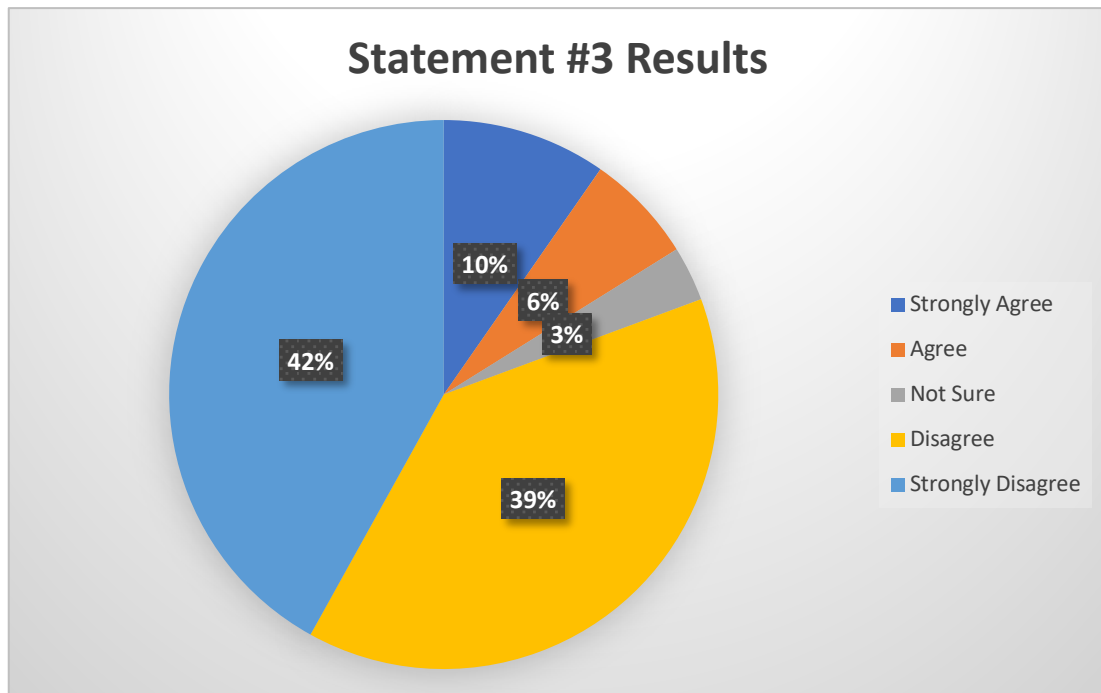- 0% Disagree
- 7% Strongly Disagree

Fourteen participants 'marked strongly agree' and ten participants marked 'agree.' Five participants marked 'not sure.' None of the participants marked disagree, but two participants did mark strongly disagree. All of the participants marked an answer. This researcher expected that the number of those who marked either 'strongly disagree' or 'disagree' on this statement would be similar to the number of those who marked 'strongly agree' or 'agree' on the first question, but this was not the case. The number of those who marked 'strongly agree' or 'agree' on statement #1 was eight compared with the number of those who marked 'strongly disagree' or 'disagree' on statement #2 which turned out to be two. There were significantly more participants reporting having experienced benefits from counseling (twenty-four) compared to those that reported having negative experiences with counseling (eight).

This researcher believes that the discrepancy between the answers for statements #1 and #2 is significant but may reveal something about the experiences that the participants and the people the participants know have had. The fact is that it is possible that the participant and/or the people that the participant knows may have had multiple experiences with counseling which could include both positive and negative experiences. This researcher knows by experience that it is possible for a counselee to have positive experiences with some counselors and negative experiences with others. It is also possible that a counselee may have a number of negative and positive experiences with the same counselor.

This researcher believes it is significant that 25% of participants either know someone has had a negative experience with counseling, or have had negative experiences with counseling themselves, in contrast with 77% of participants that reported either knowing someone who benefited from counseling or have benefited from counseling themselves. The difference in the responses of the participants between the two statements is 57%. This means that there are 57% more participants that have witnessed the benefits of counseling in some way than the number of those that have witnessed negative experiences with counseling. This researcher believes that the significance of this difference may mean that more pastors may be inclined to be trained in counseling if they have witnessed the benefits of counseling themselves and believe that there are more benefits than disadvantages to counseling for their parishioners.

Statement #3: I believe the Bible contains all the answers we need, so the Christian

should never need counseling.
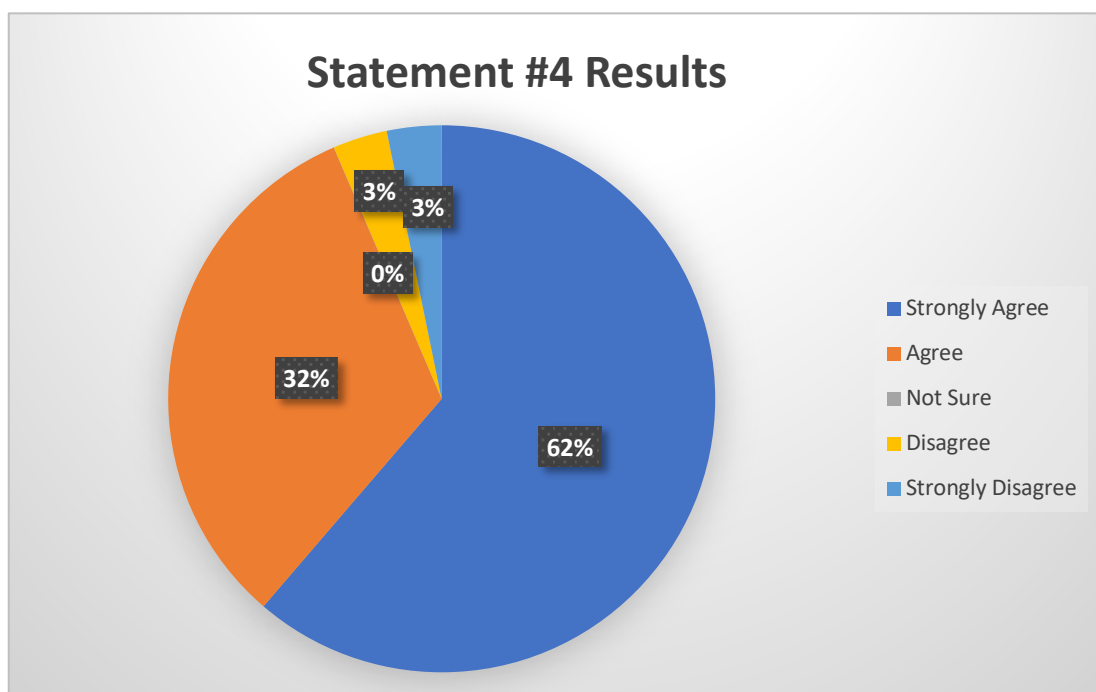
Figure 3: Statement #3 Results

Three participants marked 'strongly agree,' and two participants marked 'agree.'

One participant marked 'unsure.' Twelve participants marked 'disagree' and thirteen

participants marked 'strongly disagree.' This means that there was a total of twenty-five

participants that disagreed with this statement in contrast with five who agreed with

this statement. There were about 81% of participants that disagreed with this statement

in contrast with 16% of participants that agreed with this statement. The low number of

those who agreed with this statement reveals that there are many more participants

that believe counseling may be used in addition to the Bible as an aid to spiritual

formation.

The large number of participants that agreed to this statement is significant when one considers the history of Pentecostal beliefs towards counseling and the medical profession as discussed earlier in this thesis-project. Although there is no data to measure the number of pastors who espoused a belief in this statement during the early days of the Pentecostal movement, the number of instances in which Pentecostals argued for divine healing over medical treatments is well documented. The prevalence of these beliefs in early Pentecostalism means that in this day and age a significant shift towards counseling that would have been unthinkable during the early period of the Pentecostal movement may have taken place.

Statement #4: I believe counseling can be beneficial for those dealing with emotional, psychological, social, or family issues.

Figure 4: Statement #4 Results

Statement #4 Results

- Strongly Agree — 62%
- Agree — 32%
- Not Sure — 0%
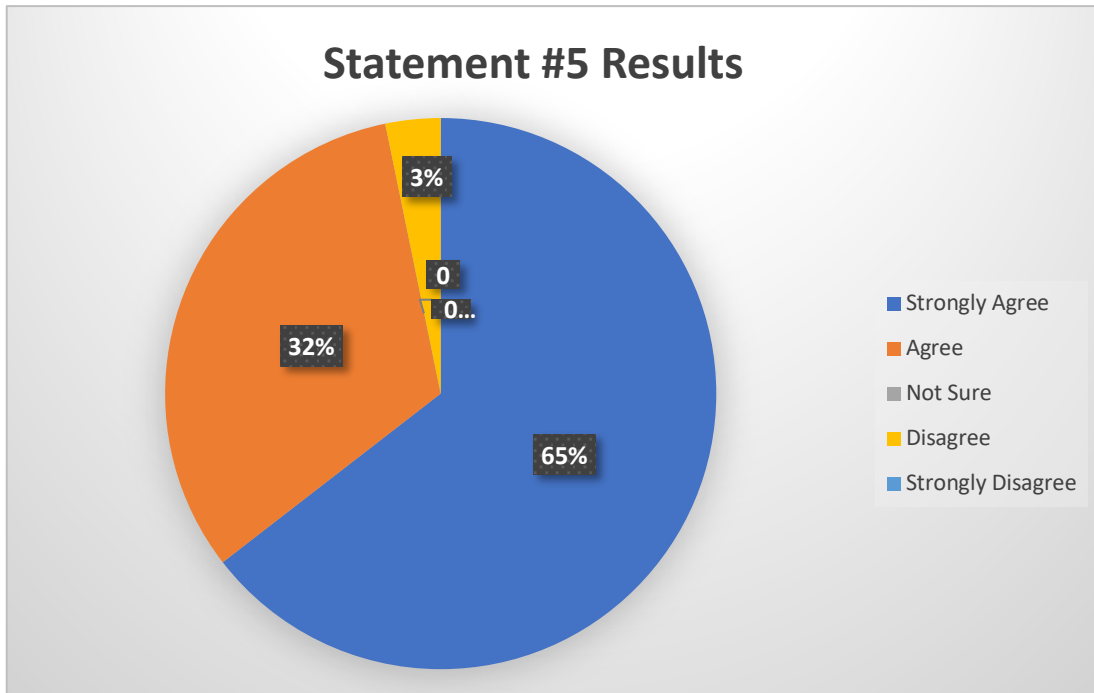- Disagree — 3%
- Strongly Disagree — 3%

Surprisingly, nineteen participants marked 'strongly agree' and ten participants marked 'agree.' None of the participants marked 'unsure.' One participant marked 'disagree' and one participant marked 'strongly disagree.' This researcher found it interesting that twenty-nine participants either agreed or strongly agreed that counseling could be beneficial, compared to twenty-five participants that either disagreed or strongly disagreed that the Bible is all the Christian needs. It is evident that there are significantly more participants that believe that counseling is beneficial to those struggling with psychosocial issues than there are participants that agree that the Bible is all the Christian needs.

According to the responses gathered in response to this statement, 94% of participants believe that counseling can be beneficial in contrast with 6% of participants that disagree with the statement. Interestingly enough, the number of those that disagreed with this statement (two) was different from the number of participants that agreed with statement #3 (five). This means that there are 10% more participants that agree with statement #3 compared with the number of participants that disagree with statement #4. The reason for this small difference may be that there are more participants who believe in the absolute power of Scripture to the exclusion of counseling than there are participants that do not believe counseling is beneficial for those dealing with emotional, psychological, social, or family issues.

Statement #5: I believe counseling is a ministry that can be a blessing to members of the

local church.

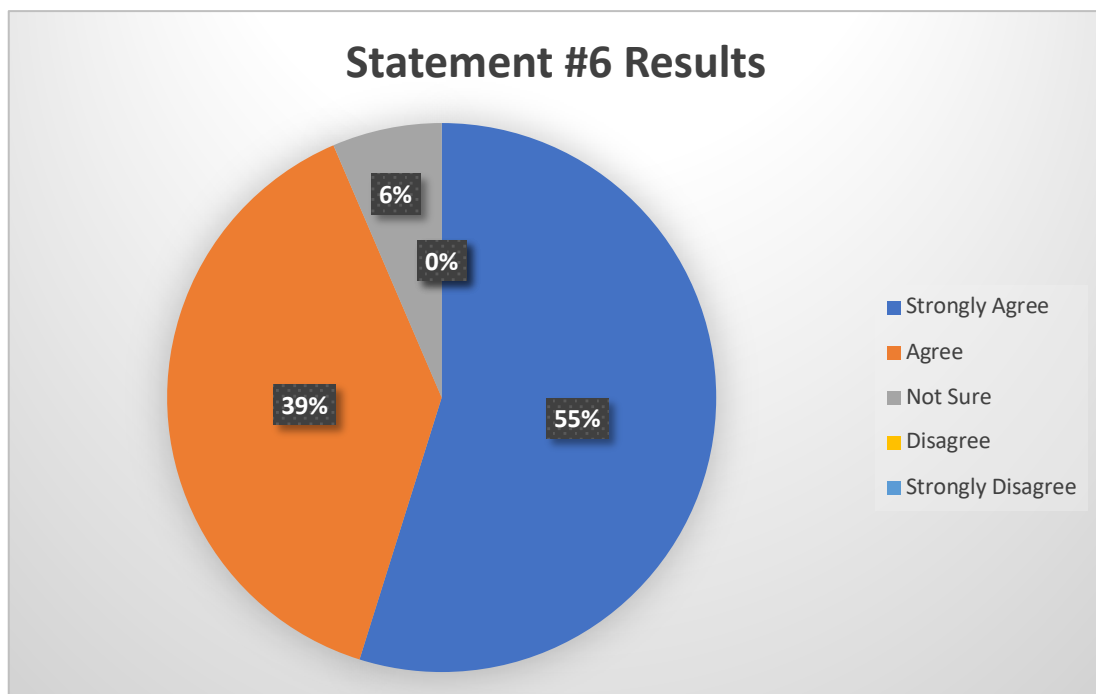Figure 5: Statement #5 Results

Twenty participants marked 'strongly agree' and ten participants marked 'agree.'

None of the participants marked 'not sure.' One participant marked 'disagree.' None of

the participants marked 'strongly disagree.' This researcher noted that there seems to

be a correlation between the number of those who believed that counseling could be

beneficial and those who believe that counseling ministry could be a blessing to

members of the local church. Twenty-nine participants marked either 'strongly agree' or

'agree' to statement #4 compared to thirty participants who marked either 'strongly

agree' or 'agree' to statement #5.

The data gathered reveals that the percentage of participants that agree that

counseling ministry has the potential to be a blessing to parishioners is 97%, while the

percentage of those that disagree with this statement is 3%. This is significant considering the percentage of participants that either agreed or strongly agreed that they or someone they knew had negative experiences with counseling was 25% (statement #1). Additionally, since the percentage of participants who agreed that the Bible contains all the answers the Christian needs came to 16% (statement 3), one would not expect these same participants to have such a positive outlook on the potential of counseling ministry within the local church.

Statement #6: If I had a trained counselor in my local church, I would encourage him/her to use his/her training to benefit members of my local church.
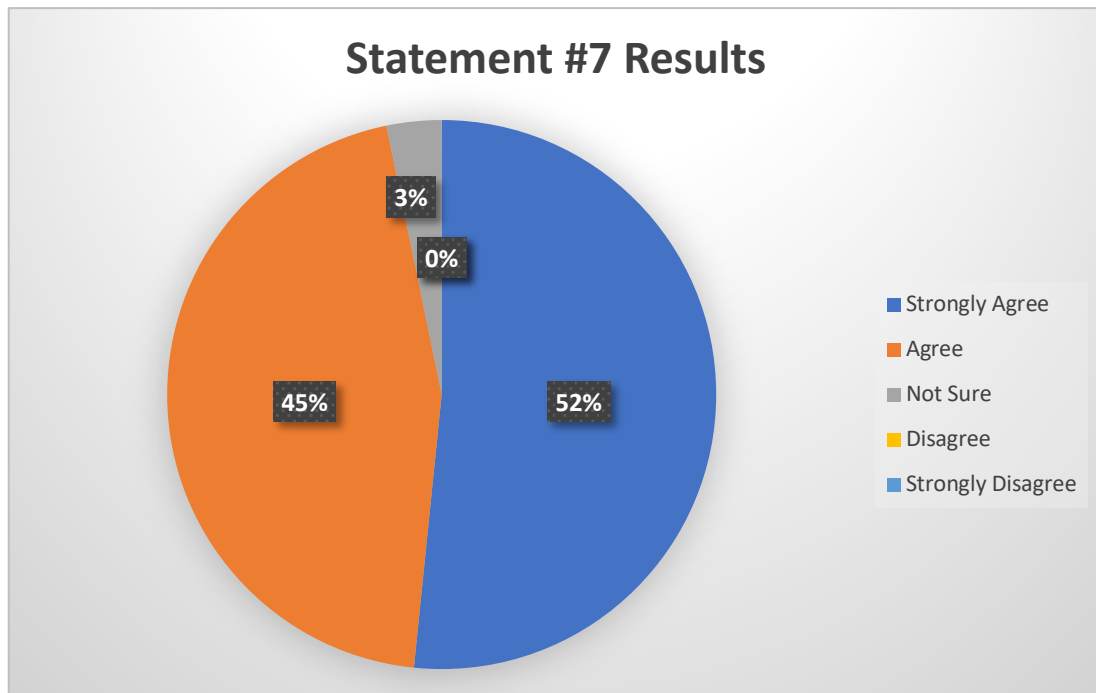
Figure 6: Statement #6 Results

Seventeen participants marked 'strongly agree' and twelve participants marked 'agree.' Two participants marked 'not sure.' None of the participants marked 'disagree'

or 'strongly disagree.' The number of positive responses to statement #6 were similar to the number of positive responses to statement #5. Twenty-nine participants either agreed or strongly agreed that they would encourage a member trained in counseling to use his/her training to benefit the local church compared to thirty participants who either agreed or strongly disagreed that counseling was a ministry that could be a blessing to local church members.

This data means that 94% of participants would encourage a trained counselor to use his/her training to benefit parishioners, while 6% marked that they were unsure if they would do the same. It is significant that none of the participants disagreed with the statement. These results would seem to demonstrate that if a participant personally knew a trained counselor, he/she might be more willing to accept that person's giftings for the sake of blessing local church members. It is this researcher's opinion that this data demonstrates that pastors might be more open to the benefits of counseling for parishioners if they have counselors who are members of their local church.

Statement #7: If I had the opportunity to begin a counseling ministry at my church, I would do so.

Figure 7: Statement #7 Results

Statement #7 Results

3%
0%
45%
52%

Legend:
- Strongly Agree
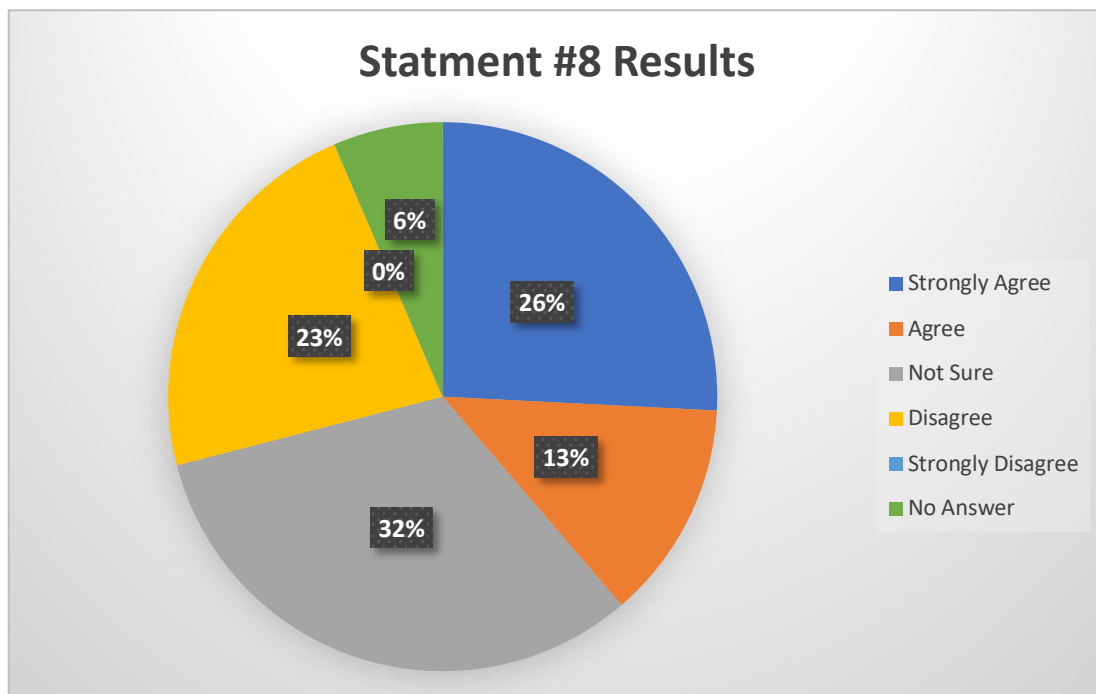- Agree
- Not Sure
- Disagree
- Strongly Disagree

Sixteen participants marked 'strongly agree' and fourteen participants marked 'agree.' One participant marked 'unsure.' None of the participants in the survey marked 'disagree' or 'strongly disagree.' Nearly all the participants seemed to agree with this statement. In total, 30 participants either agreed or strongly agreed that they would start a counseling ministry at their church if given the opportunity. The number of positive responses towards this statement is surprising considering that five out of the same group of participants agreed with the statement: "I believe the Bible contains all the answers we need, so the Christian should never need counseling" (Statement #3). Although the results of this survey are unable to confirm this researcher's assumptions, it may appear that the participants may feel differently about counseling that is

practiced in a local church as opposed to counseling that is practiced in the secular environment. This may be due to the prevalence of secular theories in psychology that abound that conflict with biblical truths.

This data means that 97% of participants agreed that they would begin a counseling ministry at their local church if they had the opportunity, while 3% of participants were unsure if they would begin a counseling ministry. The fact that there was no opposition to this statement means that the participants might find value in counseling if it is practiced from a Christian worldview and used for the sake of aiding in accomplishing the mission of the church.

Statement #8: I have had some training in counseling.
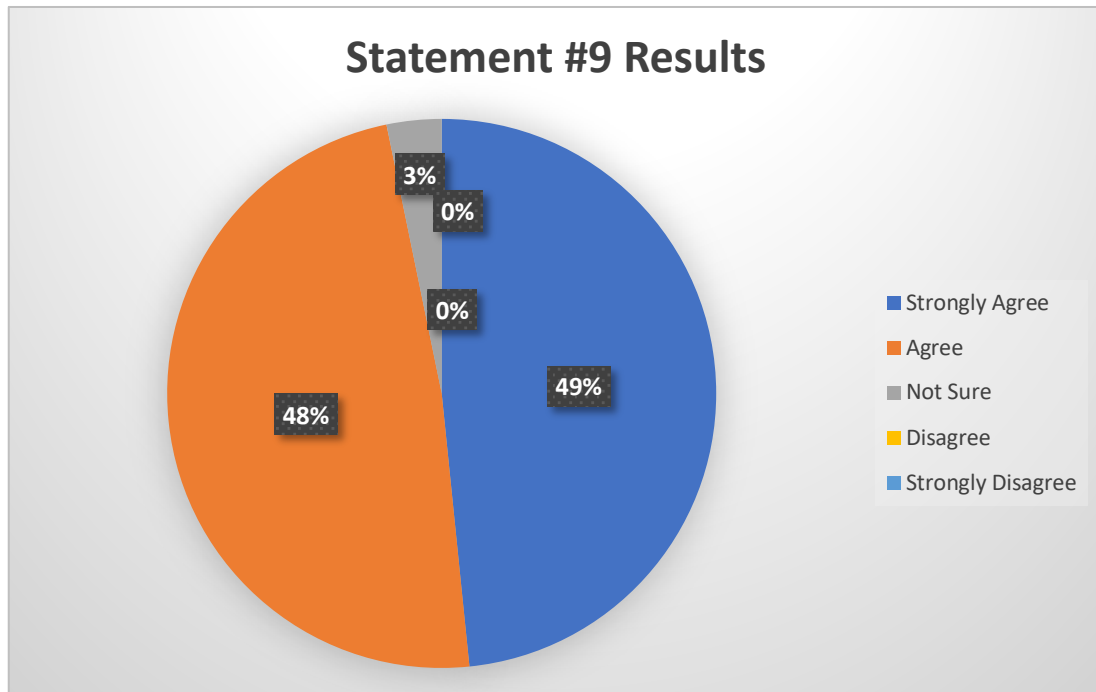
Figure 8: Statement #8 Results

Eight participants marked 'strongly agree' and four participants marked 'agree.' Ten participants marked 'unsure.' Seven participants marked 'disagree.' None of the participants marked 'strongly disagree.' Two participants did not answer the question. This information is useful because it means that twelve participants believe that they might have received some type of counseling training. This researcher cannot be sure as to what this training might have consisted of, but this researcher can assume that if the participants agreed to receive some type of counseling training, they might be of the opinion that counseling ministry has value.

The data gathered reveals that 39% of participants have received some training counseling, while 23% of participants have not received any training in counseling. 32% of participants are unsure if they have received training in counseling. This researcher assumes that those participants that reported they were unsure if they had received counseling training and those that did not answer the question might not have received training in counseling if they were unable to recognize it. This means that it is very likely that 61% of participants have not received training in counseling.

Statement #9: I wish I had more training in the ministry of counseling.
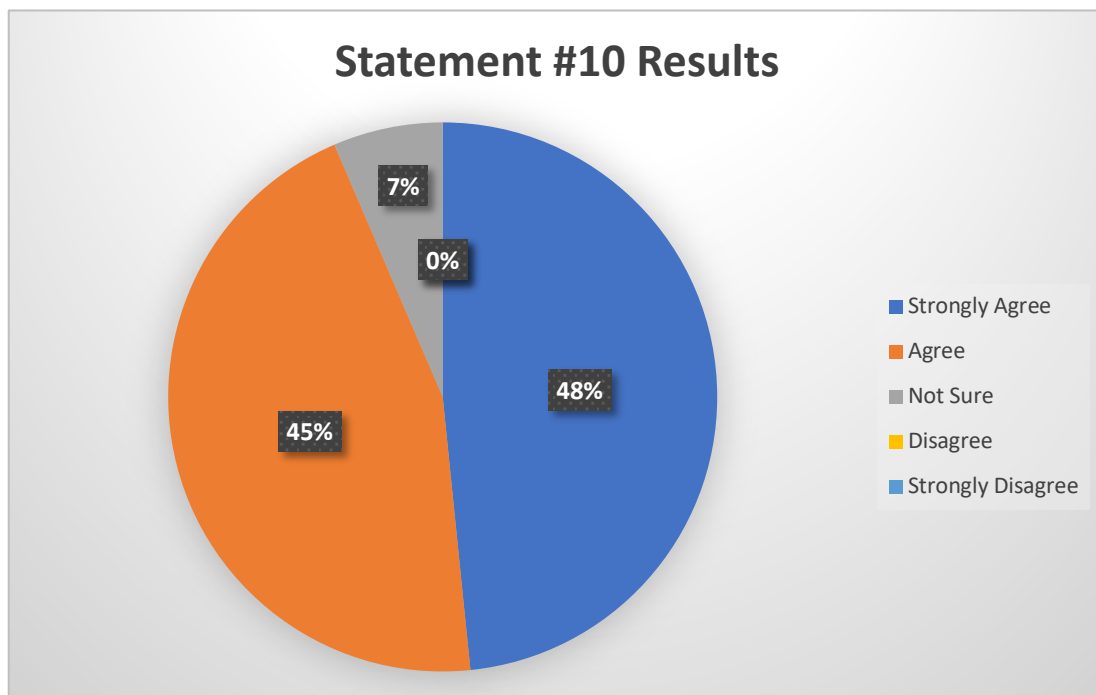
Figure 9: Statement #9 Results

Statement #9 Results

- Strongly Agree
- Agree
- Not Sure
- Disagree
- Strongly Disagree

3%
0%
0%
48%
49%

Fifteen participants marked 'strongly agree,' while another fifteen marked 'agree.' One participant marked 'unsure.' None of the participants marked 'disagree' or 'strongly disagree.' The participant responses to this statement are surprising considering the participant response to statement three. There is a significant contrast between the number of participants that "believe the Bible contains all the answers we need, so the Christian should never need counseling," compared with those that would be willing to receive training in counseling.

It is apparent that while 16% of participants subscribed to the belief that Christians have no need for counseling, 97% of participants would like to receive more training in counseling. Since these sets of data seem to contradict each other, this researcher believes that it might be safe to assume that the participants are distrustful

of a subject they do not know enough about. Only 3% of participants were unsure if they would like to receive more training in counseling.

Statement #10: If my denomination offered training in pastoral counseling, I would be interested.

Figure 10: Statement #10 Results

Fifteen participants marked 'strongly agree,' while another fourteen marked 'agree.' Two participants marked 'unsure.' None of the participants marked 'disagree' or 'strongly disagree.' The participant responses to this statement almost mirror the responses to statement #9, meaning that there is significant interest from participants who would like to receive pastoral counseling training. The emphasis on pastoral counseling means that the training would be suited to meet the needs of the pastor as he/she ministers to his/her parishioners. Once again, this researcher was surprised that

there would be so much interest in pastoral counseling training considering the participant responses to statement three.

93% of participants reported that they would be interested in receiving pastoral counseling training if offered by their denomination. 7% of participants reported that they were unsure if they wanted training from their denomination in pastoral counseling. This information demonstrates that there is a desire among participants to receive training in pastoral counseling.

Recommendations

The data gathered from the survey administered to 31 pastors of the Church of God of Prophecy reveals that although pastors have their reservations about counseling as a ministry, they are open to receiving training in counseling and might be willing to allowing the development of a counseling ministry in their local church if they have a trusted member in their church who is a counselor. Pastors in the Church of God of Prophecy have demonstrated that they have come a long way from the initial Pentecostal objections to medicine and psychology that existed due to questionable Biblical interpretation, and as a result of the abuses that took place by many in the medicine and psychology profession during the infancy of Pentecostalism. In this thesis-project, this researcher has labored to demonstrate the benefits of counseling as a ministry that fosters the development of shalom in Pentecostal families. This researcher has established that counseling is a legitimate profession and counseling ministry is compatible with biblical teachings. This researcher believes that the current training

required for ministers in the Church of God of Prophecy should include training in pastoral counseling due to the prevalence of emotional, psychological, social, and family issues among parishioners.

Although the results of this study are insightful, this researcher must point out the limitations of this study. First, this researcher acknowledges that the survey participants were Hispanic and that the Hispanic culture is different from the Caucasian, Black, and Asian cultures in the United States. Additionally, because the Church of God of Prophecy operates in 135 nations around the world, these survey results cannot be generalized to all the constituents of the church due to the various differences of opinion on counseling that may exist from country to country. Finally, this researcher acknowledges that cultural differences exist between Hispanics in the United States, Hispanics from other Spanish speaking countries, and the Hispanic diaspora in many parts of the world.

After taking into consideration the data gathered and the limitations of this study, this researcher recommends that a class on pastoral counseling be required of all Church of God of Prophecy ministers. The content necessary for such a class should include training in the following subjects: the biblical support for counseling, the format of counseling sessions, the basics of treatment planning and assessment, proper referral procedure, and follow-up with counselees. The person selected to teach this class should be a minister with the appropriate education and credentials in counseling who has ministry experience. The classes could take place on site, or in an online format. Additionally, ministers should be made aware of their limitations and learn to recognize

when certain cases require professional intervention. It is this researcher's opinion that pastors are capable of providing basic pastoral counseling to parishioners if they have received adequate training.

At the present time, the Accredited Ministries Development department of the Church of God of Prophecy has collaborated with a Pentecostal seminary to provide a bachelor's degree equivalency program that provides training in various subjects considered to be the basics of ministry such as classes on the New Testament, Old Testament, Hermeneutics, Theology, Church Administration, Discipleship, Evangelism, and Missions. This online program also includes a class on Pastoral Counseling that has been facilitated in the past by this researcher. The feedback this researcher received from students who took the class revealed that students reported interest in the subject and enjoyed the class. This researcher believes that this class could be made accessible to all ministers in their language if the appropriate faculty with qualifications can be secured to teach these classes.

In addition to the recommendation that pastors be provided with counseling training, there are other observations made by this researcher that could help to cultivate shalom in Pentecostal families. This researcher recognizes that counseling is but one tool at the disposal of pastors that could help to build healthy families and healthy churches. Pentecostals in general have much work to do to in order to ensure that future generations will know the Lord and will be established in homes that provide a healthy environment for children to be sure of their identity in Christ, their place in

their family and church, and will develop a firm sense of their calling and ministry to others.

The Pentecostal Family Must Return to Its Roots

Pastoral counseling is not out of line with Pentecostal values. This researcher asserts that counseling ministry is beneficial as a means by which Pentecostal beliefs can be disseminated and practiced. As champions of orthodoxy and orthopraxy in Christianity, Pentecostal pastoral counselors must take the lead in bringing back a renewed emphasis on raising healthy and holy families. This initiative must begin with a return to its roots as a people of the Word, teaching biblical views on marriage and family unashamedly. The theology that is preached from the pulpit, and taught in discipleship classes, and discussed in counseling sessions must reflect what is clearly taught in Scripture because "dysfunctional theology makes dysfunctional people."[2] One of the reasons so many families are hurting in our churches is that biblical teachings on marriage and family are not being taught and practiced.

Pentecostals have historically been known for their emphasis on holiness. In today's day and age however, messages on the subject of holiness are not as common as they once were in many Pentecostal congregations. This has contributed to many families no longer focusing on righteous living and commitment to biblical precepts. Instead, the goal of many parents is to make their children happy by providing them

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[2] John Kie Vining, *Effective Approaches to Family Ministry*, (East Rockaway, NY: Cummings and Hathaway Publishers, 1995), 41.

with all the conveniences they themselves never had as children. When such goals are

adopted by parents, it leads to children getting away with misbehavior and

consequently developing major character flaws. Although minor infractions will not

necessarily lead to the development of a future thief, abuser, or murderer, the fact is

that once a child gets into the habit of doing wrong, the child is set on a path which

leads the him/her to continue on towards committing greater transgressions which are

perceived as something that the child can get away with even later in life. Robert Fisher

believes that Pentecostal families are in need of "an old fashioned, sin-confronting,

devil-chasing, commitment producing, Holy Ghost-baptizing *revival*."[3] Pentecostal

parents must recover the Pentecostal passion for holiness in the home.

Pentecostal families must recover the Pentecostal theological distinctive of daily

active interaction with the Holy Spirit. Pentecostals have historically believed that the

Holy Spirit is not something but someone living and active in the lives of individuals,

families, and churches. It is this belief in a synergistic relationship with God through the

Holy Spirit that will continue to nurture families as they strive to seek God's will for the

family in everyday circumstances. It should be worrisome to Pentecostal leaders that a

significant portion of the next generation is no longer experiencing Holy Spirit

manifestations like former generations did.[4] These experiences are vital to shaping the

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[3] Robert E. Fisher, *Nurturing Pentecostal Families: A Covenant to Nurture our Families*, Edited by John Kie Vining, (Cleveland, TN: Pathway Press, 1996), 56.
[4] Billie Davis, *Nurturing Pentecostal Families: A Covenant to Nurture our Families*, Edited by John Kie Vining, (Cleveland, TN: Pathway Press, 1996), 88.

Pentecostal family's theology so that the family unit recognizes that God is actively working to perfect the Christian home.

Pentecostals place emphasis on increased communion with God through the Holy Spirit. Pentecostals communicate with God through prayer, interaction with God's written Word, through moments of meditation, and in times of communing with God through tongue speech. These experiences must continue to help the family to draw closer to God and towards one another. Love is perfected, joy is increased, and peace permeates the household that experiences God together. This is one reason why family devotions are so important. They serve as opportunities for parents to transmit their faith in God and put biblical precepts into practice in the home. According to John Vining, families are integral to society because they provide the "setting in which the covenant we have with God is to be known and expressed."[5]

Pentecostals today could also benefit greatly by revisiting the traditionally Pentecostal belief of engaging in fervent spiritual warfare. The Bible has told us that we do not fight against flesh and blood but against the evil spiritual forces of Satan himself.[6] A.J. Tomlinson believed strongly in the urgency of Christians contending in this battle. He admonishes the church in the following way: "But it is now high time for the regulars, to advance with the full equipment of Pentecost, and to pour into the ranks of the enemy the shot and shell, grape and canister of gospel truth and power until the roar of the cannons can be heard all over the world as they belch forth with tremendous

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[5] John Kie Vining, *Nurturing Pentecostal Families: A Covenant to Nurture our Families*, Edited by John Kie Vining, (Cleveland, TN: Pathway Press, 1996), 7.
[6] Ephesians 6:12.

fury their deadly discharges."[7] Pentecostals need to fight fiercely for their families, remembering that Satan will not rest, doing whatever it takes to break marriages and families apart, and if he can, take whomever he can down to hell with him. The good news in the midst of this spiritual battle is that God has equipped believers to overcome these attacks by the power of the Holy Spirit and those that recognize it and take full advantage of the spiritual weapons available at their disposal will win the victory. When pastoral counselors engage in counseling, they also engage in spiritual warfare. A vital tool at the disposal of every Pentecostal pastoral counselor is the belief that one can win victories by praying before, during, and after counseling sessions, as well as by recognizing the tactics that Satan is using to blind, deceive, and destroy the counselee.

Integration of Biblical Teachings, Pentecostal Perspectives, and Historical Lessons

It is imperative that the church take action to protect and strengthen Christian families. The family is facing an assault that is threatening its definition, necessity and purpose for being. The natural benefits God created for enjoyment, sustainment, and protection are no longer present when God is taken out of the picture. Christian families in the United States and around the world are suffering due to the forsaking of the biblical foundation meant to keep them strong and productive. Deficiencies exist in Christian families of all cultural backgrounds. Christians of every culture need to find effective ways of communicating biblical truths to their respective cultures.

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[7] A.J. Tomlinson, *The Last Great Conflict*, 19.

Churches must recognize that they have improvements to make with regard to keeping more families in church and discipling the family unit. Churches must find successful ways to engage in family ministry. A good place to start is by evaluating the needs of families.[8] Pentecostals have work ahead of them to fortify the families in their churches. They need to initiate opportunities for families to come together in worship. Pentecostals need to recover the belief in the potential for women in ministry and for children to be ministered directly by the Holy Spirit. Pentecostals need to return to their spiritual roots; by once again placing a high priority on the primacy of Scripture, holiness, fervently seeking the indwelling of the Holy Spirit, and fighting Satan's attacks through spiritual warfare.

A renewed emphasis on putting biblical precepts on marriage and family into practice is in order within Pentecostal churches. Pentecostal perspectives on the exposition of these biblical passages are necessary for Pentecostal families to grow in the power of the Spirit. A revived passion for family worship, holiness in marriage, and valuing children will help to ensure that the legacy left by the founding fathers of Pentecostalism will continue to make its mark on future generations until the day Christ returns.

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[8] James Stone, *Theology of Family Care: Theology and Strategy for Family Ministries in the Local Church*, (Cleveland, TN: White Wing Publishing House, 1985), 80.

Conclusion

Over the course of this thesis-project, I have described the challenges that pastors face in ministry in this day and age. I conducted a literature review making the case for pastors to be trained as pastoral counselors in order to foster shalom in the families that make up the local church. Next, I provided theological and biblical support for pastors to be trained as counselors. Then, I described a project I conducted to gather data on pastor's views about counseling ministry. Finally, I reported the results of this study and offered recommendations for Pentecostals to meet the need that exists for pastors to be trained in essential counseling skills so they may become more effective soul caregivers. In particular, I have recommended that the leaders of the Church of God of Prophecy provide the pastoral counseling training that their pastors need in order to provide a vital aspect of soul care to their congregants. I believe that with God's help, pastors of the Church of God of Prophecy can become informed and effective pastoral counselors that will make a difference in the lives of all their congregants regardless of gender, age, and ethnicity and help them to develop the shalom that Christ gives as he uses the members of his body to build up and heal their own.

APPENDIX

COUNSELING QUESTIONNAIRE

This questionnaire was developed as a part of a study to determine how Christian leaders view counseling as a ministry for the local church. Please answer all questions honestly. This questionnaire is completely anonymous. Circle the response that best matches your thoughts about the statements below. Thank you!

1. Myself or someone I know has had negative experiences with counseling.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

2. Myself or someone I am know has benefitted from counseling.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

3. I believe the Bible contains all the answers we need, so the Christian should never need counseling.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

4. I believe counseling can be beneficial for those dealing with emotional, psychological, social, or family issues.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

5. I believe counseling is a ministry that can be a blessing to members of the local church.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

6. If I had a trained counselor in my local church, I would encourage him/her to use his/her training to benefit members of my local church.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

7. If I had the opportunity to begin a counseling ministry at my church, I would do so.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

8. I have had some training in counseling.

   Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

9. I wish I had more training in the ministry of counseling.

Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

10. If my denomination offered training in pastoral counseling, I would be interested.

Strongly Agree   Agree   Not Sure   Disagree   Strongly Disagree

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